The ROSICRUCIAN MAGAZINE

Rays From The Rose Cross



FEATURES

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Solar Soul-Growth

Astrology's Answer to Infantile Paralysis

Cagliostro—Master Occultist

APRIL

1944

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The

ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

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Contents

The Trees Speak (poem) Muriel Thurston 146
Why Keep Easter? Wesley D. Jamieson 147
THE MYSTIC LIGHT—
Solar Soul-Growth Max Heindel 152
Cagliostro—Master Occultist Eve M. Bacon 154
Disillusion of a Suicide M. Marlow Morris 158
Western Wisdom Bible Study 165
A Rosicrucian Catechism 166
THE ASTRAL RAY—
Horoscopic Predictions Kittie S. Cowen 167
The Children of Aries 169
Astrological Reading for Subscriber's Children: Frank T. H. 170
Poem Longfellow 171
Vocational Guidance Advice 172
WORTH-WHILE NEWS—
Leisure and Security? 174
The Value of Friendship 175
QUESTION DEPARTMENT—
Cosmic Laws—What They Are 176
Alcoholic Danger 176
Authentic Information Related to the Higher Planes 176
Teachings, True or False 177
Inhabitants of Venus and Mercury on Earth 177
NUTRITION AND HEALTH—
Astrology's Answer to Infantile Paralysis Dr. A. J. Haworth 178
Light (poem) Della Adams Leitner 181
Patient's Letters—Healing Dates 182
Salerno (School of Healing) 182
CHILDREN'S DEPARTMENT—
James' Gift Marguerite Potter Walker 183
ECHOES FROM MT. ECCLESIA 185
ROSICRUCIAN NEWS BUREAU 186
Poem (Contributed) 189
Manuscripts Wanted 190

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The Trees Speak

The Trees stood huddled in the grove. The fair
Tall Cypress trembled. "I know not why
This sudden evil quivers in the air
And casts its lurid shadow on the sky!"

Came contemplating men before the Palm,
Who tugged at binding roots away from them:
"It was *our* branches greened the way His calm
Triumphant feet trod to Jerusalem!"

And blacker grew the sky.
Cried each Tree: "Not I!"
And closer drew the net.

Tragic Lebanon Cedars moaned aghast:
"It was *our* joyous privilege to be
A cooling shade and shelter for His fast!"

"It was with us in dread Gethsemane,"
The Olive and the Myrtle sobbed aloud,
"He found a solace in His misery;
Our branches blessed His head as it was bowed
Beneath the weight of His dark agony."

Now livid was the sky.
Plead the Trees with frenzied bough.
Said the men: *"Now!"*

To God the Trees sent broken bits of prayer:
"Let darkness, Father, cover up our loss;
The shame is truly more than we can bear,
—That one of *us* be chosen for His cross!"

By Muriel Thurston.



Why Keep Easter?

By WESLEY D. JAMIESON

THE career of Christ is inexplicable if one attempts to explain Him in terms of mortality and finiteness. He was in the world, but He was not of it. His contacts were with a larger environment. He acted with reference to ends which were beyond the limits of time. He taught a truth which would have been the most colossal of falsehoods if there had been no indestructible spiritual order. He lived as seeing that which is invisible.

The song of the angels, the voice at the baptism, the agony in the Garden, the sublime anguish of Calvary, would have been inexplicable without the light which was reflected upon them by the angels at the open tomb on the morning of the resurrection. The first fruits among many brethren, Christ visibly put on immortality; but that sublime truth does not rest on the resurrection; it rests in the very structure of man's nature and life. The risen Christ does not stand solitary in a vast circle of unopened graves. He is the visible witness to the sublime truth that the grave has no victory and death no sting; for life and immortality are one and the same.

This instant of time, the radiant, risen Son of God stands within you calling, "Awake thou that sleepest, and arise from the dead." Life is ever calling you to arise from the grave of false thinking to the resurrection of true thinking. Know that man's business is God's business and God's business is man's business, which is the business of life. It should be remembered that Christ came not, like the master of a lifeboat, to pluck here and there a drowning man from the wide and desolate seas. He came to bring life, and to make it more abundant.

He that hath the Son of God, the true and immaculate concept of himself as the truth and the goodness of God, perfect in mind and body, hath life, immortality; and he that hath not the Son of God, he who interprets himself otherwise, hath not life.

It is a beautiful thing to keep one's self unspotted from the world, to resist its temptations, escape its snares, repel its attacks, and overcome its obstacles; but this, after all, is only the initial step of a deep, spiritual life. No man shines like a light before his fellows unless he does something greater than resist and escape the evil that is in the world. The great commander is on the defensive only by force of circumstances; his true line is the aggressive. It is his ultimately to lead, and overcome, not to repel. It is a noble thing to be clean in a society

which is full of that which soils and discolors; but it is a nobler thing to carry a contagious purity into vile places and to throw a white light into encircling darkness. The noblest spiritual living is not evidenced by that which it rejects, but by that which it redeems. The test of spiritual vitality is not completeness of rejection so much as inclusiveness of acceptance; not the ringing note of protest, but the full-voiced declaration of the glory of God, God being in all good things, and all good things revealing Him. Noble men, unspoiled by misuse of a good world, know that life is noble; evil men know that life is evil: have they not made it so?

In our uncertainty of thought about God, our many and oft repeated failures to do what we want to do and live as we ought to live, it seems incredible that Christ really was and is still one of us—one, that is, in complete knowledge of our experience, needs, and sin, in complete sympathy and in immortal fellowship. We do not believe it because we are not good enough to believe it; we doubt it because we feel unworthy of it. And so, forgetting that it was this very condition in ourselves which brought Christ to us, we suffer Him to recede into the distance, and lose the divinest experience which can come to us. Sharing that divine nature and life which lays the burdens of the weak upon the strong, which redeems that which man has corrupted, and restores that which man has defiled, we come to Christ; we come to abide in our Son of God consciousness, and Spirit is no longer alien to us but "bone of our bone and flesh of our flesh."

Hume said that when he thought of his mother he believed in immortality; there was that in her character which he could not reconcile with final dissolution. The supreme and convincing witnesses to the great truth of the endless life are the good, the pure, and the self-sacrificing, whose aims and spirit are so harmonious with eternal life that they are inexplicable without it. They bring eternity with them, trail clouds of glory after them, coming from God who is their home. Their whole dealing with life involves its continuity. Character is not only a disclosure of righteousness and immortality; it is also a revelation of the spirit of God. There is no higher function which a human soul may take upon itself than this: to make men and women see and love God.

This mortal must put upon immortality; there is no help for it. No destruction is final; everything contains the potency of a further life; the mortal is everywhere penetrated with immortality. To Demosthenes the fall of Athens was a final catastrophe; in reality it was the beginning of that leadership which has no limits of time and which runs to the ends of the earth. To many good Americans the fall of France was a calamity, a disaster to democracy of first magnitude. But out of it came the Four Freedoms, the greater cooperativeness of human beings in the United Nations.

Even Shakespeare's appalling tragedy, "King Lear," clears the air; we feel that at last the mortal storm has spent its force, that the singing of birds will be heard again, and out of the wreck of a shattered world a new world will rise. More than this: we feel that the end is not yet, but that on some other stage Lear and Cordelia are to come into their own. Yes, the mortal storm of Nazism and Fascism has now spent its force, and men and women and children will soon have joy and gladness in their hearts. A beautiful world will rise out of the ashes of the old world, and on some other stage the victims, the pitiful but still loved by God, victims, will come into their own. For, like Tennyson's brook, life goes on forever. All live unto God, Spirit, who is alive forevermore. And every plant, not planted by God the Father-Husbandman, is to be plucked up and destroyed.

The Christ principle of being evolves

love, wisdom, understanding and power; and is the only principle and source of divine illumination and spiritual intelligence. It is the indwelling, and for us the only True Word of Life and Light of the World, and is the only light that can be shed upon the hidden way, illuminating the path across the threshold to eternal life. It can be found only in the garden of the inner man, the garden of prayer with the Father-God. Within the garden of the passive, patient soul there is voiceless longing and tranquil waiting in faith and silence even as the flowers turn their face to the sun to receive its Promethean light and heat. Salute the Sun of transcendental Love. With the finer vision of the spirit look upon the glories and the greater majesty of the Divine Economy. Let the soul awake after its long night to the music of the golden dawn of morning in the life beyond this little sphere.

Easter brings the thought of conquest, conquest over sin and death, over evil and falsehood. Truly, conquest is the overcoming of evil habits, the rising superior to opposition and attack, the spiritual exaltation that comes from resisting the grovelling material side of life. Sometimes when we are worn and weak with the struggle, when it seems that justice is a dream, that honesty and loyalty and truth count for little, that the devil is the only good paymaster, when hope grows dim and fades, that is the time when we must tower in the sublime faith that *right* must prevail; then we must throttle these imps of doubt and despair, must master ourselves to master the world about us. Such conquests are part of the way to Easter joy and happiness.

Man was not made to mourn but to rejoice. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Such is the true spirit of the occult student and Christian; not despondency, nor mourning, nor sighs even when thanking God; but the voice of praise, the shout of victory, the confidence and hope of one who is even now seated with his Lord in the "heavenly places." True, temptation comes to man, life after life, until the treasure laid up in heaven has been tested and tried by temptation on earth— whether or not it will withstand the moth of corruption, the thievery of the desire nature and lower mind.

If we are to follow in the train of the Masters we must conquer the lower nature, and that means union with the Higher Self. There are three helps given in this process, the first is Race religions, which by aiding humanity to overcome the desire body, prepares it for union with the Holy Spirit. The second help which humanity now has is the Religion of the Son, the Christian religion, the object of which is union with Christ by purification and control of the vital body. The third help to be given to humanity will be the Religion of the Father. Here the ideal will be even higher than Brotherhood and by it the dense body will be spiritualized.

By union with Christ we are endued with power from on high, wisdom from above, love that is pure and all inclusive. We not only worship the power of God, we use it. The power of Resurrection life is such that the very features of the countenance are changed by the beauty of its wholesomeness. The thought of a lofty destiny awaiting us imparts something of its nobility even to our outward frame. The voice often lifted up in praise and thanksgiving, the mind lifted up on waves of aspiration, cause us to think the thoughts of God after Him, and everything is changed. The body becomes a willing instrument in the service of the Spirit, the true King-Priest. In the cheerful, willing performance of the will of God we find the blessedness

and glory of our nature. We enter upon a life in which we no longer groan within ourselves, waiting for the adoption, to wit, the redemption of our body, but in which we follow the Lamb whithersoever He goeth, sending forth the song of praise, "We thank God through Jesus Christ our Lord."

In past ages, kings have ruled the bodies and priests the souls of men. Today, the secret spring of opposition to the spiritual understanding is found in the selfishness of domination which seeks to control the bodies and souls of others, and history proves that those who obtain the rod of this power will not yield it without great struggle. Pharaoh would not let the Israelites go to the Promised Land without a struggle. Slavery has always seemed profitable and ethical to the carnal-minded.

Easter emphasizes freedom, for spirit may then truly rise triumphant over the flesh. The first of the feasts prescribed in Leviticus was that of the Spring Equinox. It was proclaimed that in the fourteenth day of the first month at even is the Lord's passover. This was in commemoration of the Israelites' passage from bondage to freedom. The Sun then passed from watery Pisces, the sign of slavery and limitation, into the fiery Aries, the sign of new starts, of a new lease on life. Aries is the sign of the Sun's exaltation; here the Lord of Life is most powerful. And it is the spirit that quickeneth, giveth life and freedom. When the time of the resurrection sweeps the earth, the full freedom-giving tide of life is active, and man finds it easy to tune in with the powers of the purified consciousness and to view the marvels of the transcendental realms. Hence Easter is indeed a most sacred season to humanity and to Christians.

Yet you may complain that we have no right to be happy this Easter while courageous lads are dying for the cause of freedom. You may think of happiness as possessed only by "knitters in the sun," lotus-eaters by the river of life. Living at ease, without care, responsibility, or sorrow, untouched by sadness and unvisited by calamity, involves escape, not from pain and loss, but from growth, education, power, and leadership. Many a man looks back and thanks God for the events in his life which once seemed disastrous, but which, in the clearer light of time, disclose the beauty of noble opportunity. Rather than overthrow our holy festivals by an unworthy pessimism, we would do well to remember Emerson's statement: "Whatever outrages have happened to men, may befall a man again; and very easily in a republic, if there appear any signs of a decay in religion."

It is well then to remember the sacred seasons of each year, and to make preparation for celebrating them as was intended. We should be of good courage, for that which justifies courage in facing the possibilities and eventualities of life is the conviction that life's master is our Lord, that all things work together for good to those who are obedient to the laws of life, that our little plans are embraced in a greater and wiser plan, that light is sown for the righteous. In our world he who takes God at His word and ventures most is most cautious and farseeing; and the more daring the faith, the greater the certainty of achievement. "God being with us, who can be against us?" We should welcome responsibility, crave the difficult task, seek the dangerous duty; for these constitute our divinest opportunities for service and growth.

Humanity is learning that a very large part of the happenings and experiences which once seemed to come to it unsought are really invited, and are only the outward and visible fruitage of inward dispositions and tendencies. Human responsibility is very much more inclusive than it appears to be at first glance. We can choose life or death, spiritual-mindedness which is life and

peace, or carnal-mindedness which is death and no peace. The choice is ours. In any searching analysis the power of what we call fate shrinks to small proportions. It is our habit to relieve ourselves of our own responsibility in small matters by invoking the bogy of bad luck, and in large matters by charging upon fate the ill fortune we have brought upon ourselves. We suffer from ourselves, none else compels. Too many of us drug ourselves with that most enervating of all forms of consolation, self-pity. Hosts of men and women go through life without once looking their deeds in the face or seeing themselves with clear eyes. They comfort themselves with lies until they lose the power of sight; they disown the fruits of their own sowing. Their shame appears to them as their glory. Truly they need the bread of life, life-giving truths and teachings. They need the best robe, the wedding garment of the soul.

We do well to perceive that "Character is destiny." For when man perceives that he is living in a world of moral order, witnessed alike in the obedience and disobediences of men; that what he reaps he has sown, and that he can and will reap nothing else; that his career is shaped and framed by his own will; that the great experiences which come to him for good or ill, for misery or gladness, do not pursue him, but are invited by him; that a man's spirit attracts the things which are congenial to it and rejects those which are alien—when a man perceives these things, he is in the way of honest living and of spiritual growth.

Few things are more significant than the slow, patient building of a home for his spirit which every man carries to completion. Men like birds build their nests, but what different selections they make and how far apart their methods are! By instinct or by intelligence man builds his home with unerring adaptation to the needs and qualities of his nature. To the pure all things are pure; to the impure all things are impure. The unselfish construct a beautiful order of service and helpfulness about them; the selfish make their own places. Honor and confidence and rectitude pervade the atmosphere when the man of sensitive integrity appears; suspicion, mistrust, and doubt poison the air where the man without character abides or appears. Clean and comforting thoughts fly to the pure in heart; debasing fancies gather like foul birds around the man whose imagination is a cesspool of corruption. Truly life is august and beautiful or squalid and mean as we interpret it and use it.

"Circled round with angel powers,
Their triumphant Lord and ours,
Conqueror over death and sin,
Take the King of glory in."

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the disseminaton of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

Solar Soul-Growth

Reprinted from March 1917 *Magazine*

By MAX HEINDEL

WHAT is the age of the earth? An answer to this question, which has baffled human intellect since the beginning of thought, was attempted in a lecture given recently before the Paris Astronomical Society by M. Jean Bosler, one of the most distinguished scientists of Europe. After running over the older methods of attacking the problem, based on the deposit of sediment in river beds and the saltiness of the sea, and showing that the results of these dated the origin of the globe not less than one hundred million years ago, M. Bosler made statements of the greatest scientific importance based on the evidence of radio-activity in rocks.

He pointed out that if uranium, for instance, gives out helium at a speed which can be determined, the presence of these two elements in the same rock gives the latter's age as soon as the relative quantity of each is measured. Investigating along these lines, it has been calculated that a specimen of primary igneous rock examined in the Paris laboratories originated as far back as 710,000,000 years ago.

Another series of investigations which has been utilized in attacking the problem is connected with the microscopic colored circles found imbedded in primitive granites and other rocks. These, which have for a long while received no explanation prove to be the efflorescence of the "alpha" rays from minute specks of zirconium, and it is certain that millions of centuries have elapsed while the rays have been penetrating the surrounding rock. Altogether, the lecturer declared, we should be wrong in regarding the world as less than a thousand million years old.

In conclusion, M. Bosler dwelt on the light which these facts threw on the origin of the sun. If the solar heat is only due, as has been thought for the last twenty years, to the concentration of its mass, the sun cannot be more than twenty million years old. But since this would make it an infant compared with the earth, its energy must have some other origin. But what? Whether radium, or the interior force of atoms, or some other source now undreamed of, remains, said the lecturer, one of the great mysteries of science which it may be reserved for our descendants to unveil. The address has caused considerable discussion in scientific circles.

According to the foregoing, science is "getting warm" in its speculations concerning the age of the earth. As we have said often, it is a million years since the Atlantean Epoch, and the further we go back in the world's history, the longer the spans of time required for the various developments which were to be accomplished from the beginning of a certain Age to its end, because the spirits undergoing evolution were more or less asleep and therefore unable to cooperate with the divine Hierarchs in charge. As consciousness increased development was accelerated and time lessened. Future periods and epochs will be of much shorter duration than the Earth Period, on account of the intelligent cooperation and initiative which will be yielded in increasing measure by an enlightened humanity.

There will, of course, always be stragglers, but even their number will be materially decreased as we progress, for with this higher development we shall also feel more keenly than we do now that we are indeed our brother's keeper, and that anything which checks his growth has a retarding influence on our own advancement. Appreciation of this fact will prompt us to take measures to help the backward ones so that in the later stages there will probably be no lost sheep, nay more, many of those who have been left behind even at the present time may catch up. Naturally, this work will slightly delay humanity as a whole, but it is certain that the concrete earth crystallized by us from the substance of the Sun, will be dissolved in a fraction of the proportionate time which by past standards would be required to cover the two remaining epochs. Nevertheless, in spite of the increasing intelligence of humanity, and the cooperation with the divine plan which must eventually result, it is safe to say that millions of years will pass before we have learned all the lessons which this earth has in store for us. The address shows that the scientists are gradually adopting the longer time measures of occultism. It is also significant that their speculations point to "radium" as the source of the Sun's luminosity, and we would refer the student to our articles on "The Christian Mystic Initiation" where the analogy is drawn between the luminous radium extracted by often repeated filtration and distillation from the densest and blackest of all the chemical elements—'*pitchblende*,' and the luminous vesture the *soul body* extracted from the opaque physical body which becomes transparent and radiant. It is then the philosopher's stone, the elixir vitae, and the healing balm all in one, thus expressing the characteristics of the Sun.

As a matter of fact, the scientists are therefore "getting warm" in their speculations. We have stated in the "Cosmo" that the reason planets were detached from the central source, the Sun, was that groups of spirits who originally inhabited that sphere were unable to keep up the required rate of vibration; so they crystallized part of the Sun and were thrown off by centrifugal force. Each successive group took with it much of the coarser elements and very little of the finer, so that by a refining process on a cosmic scale the Sun is now composed principally of the finest and most radiant elements which are kept in a state of intense vibration by the archangels.

Thus the Sun is a *source* of Light like radium while the planets are dark, or comparatively so, like the refuse from which that precious element is extracted, and it has become luminous by a process of elimination of its coarser constituents analogous to the method now required in human advancement and even in the refinement of mineral, showing the universality of law as expressed in the Hermetic Axiom: "As above, so below."

Cagliostro--Master Occultist

By Eve M. Bacon

COUNT Alessandro Cagliostro (Giuseppe Balsamo) recorded by history as an evil, self-seeking charlatan, has become one of the most maligned men of history.

This master occultist, doctor, and mystic has been remembered down through the years not for his genius, not for his wisdom and extraordinary talents but for the treatment he received at the hands of the ignorant who could not perceive his greatness. Born far in advance of the time, he was persecuted and hounded to his death by ignorance, prejudice, and apostolic hatred. For one hundred and fifty years his name has been recorded in history as that of charlatan, impostor, quack, and a practicer of black magic.

Through the maze of recorded misnomers the real facts related to this man's character should be searched out and the truth brought to light. Born Giuseppe Balsamo on June 8, 1743, he gave early indication of those talents which afterward gained for him so wide a notoriety. His early training and education was received at the monastery of Callagerons in Sicily. Later he contacted and became a pupil of the Greek Althalos, in Malta. He became deeply interested in alchemy, astrology, and the mystic sciences. He made acquaintances among the powerful and great of his day and numbered among his friends princes of the Church and State.

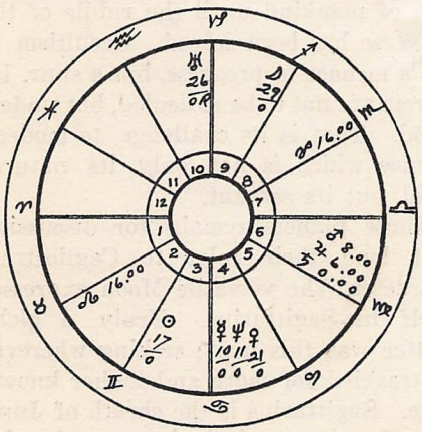
Traveling widely, he studied in monasteries and from learned teachers wherever he went. The facts of his later life prove that he was a man of deep understanding and extraordinary learning.

His public life which historians have so delighted to defame and vilify began in London and Paris. In London particularly he became the rage of popular society. Accepted among the most elite of the day, entertained and honored wherever he went, he accepted this lighter side of life simply as a mask for his real purpose, for it was here in London that he founded his first order of freemasons.

From London he traveled through Holland, Germany, Poland, and Russia. Working quietly but sincerely, he interested many people in occult studies and even started branches of masonry. Returning to France he stayed for a time in Paris but traveled throughout the countryside, even making his home for long periods of time in the smaller villages. In Paris and throughout France he was known as "the friend of the poor" because of his sympathetic understanding, his many charities, and limitless generosity. That he was accused of selling love philtres, elixirs of youth, mixtures for making ugly women beautiful, alchemic powders, etc., and even of practicing black magic, only proves the superiority of his knowledge over the business of the public mind. That he aided simple people who could not understand what they saw, damned him in the public eye as a magic maker. A people who live for selfish purposes alone can only believe that the appearance of virtue must camouflage some ghastly vice. Even the most libelous histories of his life have never been able to prove that there was any selfish or ulterior motive behind Cagliostro's activities.

To the close researcher and student, there can be no doubt that Cagliostro was not only a founder of freemasonry, which he acknowledged openly, but that

he was also a Master Rosicrucian. Many of the secrets of the ages were at his command. He possessed the gift of healing and every biography of his life cites many instances of his miraculous cures wherever he went. That he was accused of being in league with the evil one is not surprising; the greatest Master of all time suffered the same accusation by the spiritually blind. Man, mistrusting his own powers and eternally inspired by the love of the marvelous which is inherent in all human nature, has from the earliest beginnings endeavored to in-



voke the invisible powers of what was to him an inaccessible sphere.

That the man born Balsamo chose the name of Cagliostro must have been by deliberate intention. It was the custom of mystics in the olden days to choose a name for themselves that was symbolic of their individual horoscope. The name Cagliostro, according to Alexander Wilder, is made up of two ancient words: KALOS which means beautiful, and ASTER which means a star. Thus, Cagliostro means "beautiful star."

To get at the truth of the real character of this mysterious man, let us turn to his star map. As Max Heindel so fittingly tells us, "the stars never lie." A man's life may be maligned by historians and even become a byword for all that is reproachable and unsavory, but if we have a copy of his star map, the real nature of the person cannot be hidden.

Since there is no authentic hour of Cagliostro's birth known, the essential facts can be given in what we know as a natural chart.

Born June 8th, he was a child of the versatile sign Gemini. Gemini is mutable air—air when it moves about restlessly. It is more restless than any other mutable sign due to its double bodied quality. That Cagliostro fully expressed his Gemini traits in this respect is fully born out by his constant travels during his lifetime. Gemini natives are quick-witted and intelligent. That this variable sign is ruled by Mercury endows its natives with curiosity. They are natural born seekers of truth about mankind from the cradle to the grave. Cagliostro's studies as a youth and all through his life bear out his truth seeking qualities.

The spiritual sun, indicator of the ego, falls in the 17th degree of Gemini. The second decan of Gemini has the keyword "fidelity" and receives a semi-sextile from both Venus and the North Node. Endowed with such social characteristics, Count Cagliostro drew people to him and won their confidence. These aspects also explain his understanding and sympathetic nature which made him so beloved among the little people of France. The Jupiterian nature of the North Node with Venus' soft ray tends to give of self, which Cagliostro unstintingly did—and always in the service of others asking for nothing in return.

His sign ruler Mercury is posited in the occult sign Cancer in the 10th degree and conjunct the mystic Neptune. Mercury's place in a chart expresses the mental urges of man's astral body. Representing as it does the conscious thoughts of man and taking its coloring from the sign and aspects to other planets, no more favorable place can be found for Cagliostro's life ruler. Draw-

ing a love of the occult from the intrinsic nature of the sign Cancer, conjunct the most spiritual of all the planets, Neptune, Cagliostro's mind constantly created thoughts along spiritual lines. Neptune stands exalted in Cancer, its place of highest expression. From such a source of pure mind, Count Cagliostro's intelligence recognized and reflected a spiritualized love for all life forms, not for human love alone, for here comes the recognition that all life is but one Whole.

Three planets in the star map, namely, Mercury, Neptune, and Venus, express in Cancer's second decan. The second decan of this sign has for its keyword "revelation." With three such planets posited there and strongly aspected favorably by Mars and Jupiter, it becomes evident that it was from this source that Cagliostro drew his recorded ability to penetrate into the unknown and discover the secrets of the ages. And certainly he did possess the creative, supernormal ability to delve into the heart of nature itself.

The keyword of Virgo is "service"; and in this scientific sign we find another center of force; such centers appearing to be characteristic of Cagliostro's chart. It is no wonder that he was accused of the practice of black magic for in this sign of science and service, we find three major planets, each conjunct the other, and all fortified by benefic aspects. To a man on Cagliostro's evolutionary plane such a preponderance of force could scarcely help but endow him with Mastership. The dynamic, driving energy of Mars wedded to the unfailing persistence of Saturn and blended with Jupiter's reverent ray, what knowledge must have been at this man's command! As the sign in which a force expresses always indicates its manner of outlet, so it was that Cagliostro poured the benefits of his mastery in service to mankind. Skilled doctor though he must have been, deeper knowledge than that garnered from books certainly appear to have been his; that he used this knowledge to benefit his fellow man and was misunderstood and vilified for his pains, must have been a spiritual cross to this sensitive man. They could not understand what their eyes beheld! To the masses his science was magic, and the very talents that made the man a Master would one day serve to cause his downfall. As to the future of faith in the supernatural, one thing stands reasonably sure—the marvelous will never cease to appeal to the imagination of mankind until the riddle of the universe has been solved. Occultism is not a menace to progress, but a spur. Its secrets are not to be ridiculed, but understood. That is its challenge to modern science which is not only its natural child, but its servant.

Three planets remain for discussion that lend their color to Cagliostro's character. The versatile Moon expresses itself in Sagittarius. Truly a globe trotter was this man; seeking wherever he traveled for more and higher knowledge. Sagittarius is the sheath of Jupiter. On the physical plane people with the Sun or Moon here, do not as a rule, indulge the body; rather they strive to perfect it by many means. They may not, however, recognize their true aim—to seek to make it a worthy receptacle for mind and spirit. With the steadying influence of Saturn trining the imaginative Moon in a fire sign, a clear blue flame of mind is created, thus freeing the spirit from the bondage of form. The third decan of Sagittarius expresses "illumination" and surely the keyword of Sagittarius itself, "I see," could be used to determine Cagliostro's comprehensive mind, for truly he "saw" and saw deeply.

The two remaining planets in the chart explain the nature and meaning of Cagliostro's downfall. Revolutionary Uranus, retrograde, falls in the 26th degree of Capricorn, in opposition to

Venus. That Cagliostro would at some time come into disrepute in the public eye was inevitable.

For years the eye of the Church had been upon him balefully, owing to his masonic activities. His founding of freemasonry lodges, his power of healing, and occult abilities made him the natural enemy of the Inquisition. As his fame grew throughout Europe he could not help but fall under the stern and uncompromising eyes of the Apostolic Court.

The manner in which the Papal Government of those days tried their victims accused of heresy and sedition has created for itself a place in history which has no equal for vindictiveness and cruelty. The very word Inquisition has become a synonym for religious tyranny of the most despicable character. If ever this terrible stigma on the Holy Church was justified, it was in the eighteenth century.

In the particular case of Cagliostro, who was among the last of the victims to be tried by the Apostolic Court, the Inquisition lived up to its terrible reputation. The machinery of the Papal Government was controlled by the Jesuits, who strove without scruple to crush any enemies their arrogant intrigues had plotted for the Church. To them the word "freemason" was anathema, the complete sum-total of all to which the pretentions of the Church stood opposed. In France at this particular time the lodges and secret societies made no secret of their activities or aims. Neither had they made any attempt to conceal the real nature of their lodges. The spirit of personal freedom brought on by the French Revolution was rampant. So great was the fear and hatred of the Church for freedom of any kind, but especially freemasonry, that in seizing Cagliostro they charged him only with the crime of spreading the masonic teaching; not for his occult practices or the accusation that he was a worker of black magic.

At any rate the Inquisition biographers seek to excuse the Apostolic Court for its failure to charge him with these offenses and on the grounds that in all the trouble to conceal their aims there was no mistaking the revolutionary character of freemasonry. So great therefore was the fear and hatred that freemasonry inspired in the Church that in seizing Cagliostro the Inquisition never dreamed of charging him with any other crime. Beside this his occult practices paled into insignificance.

Now living in Rome, Cagliostro had not the ghost of a chance. His progressed Sun opposed the afflicted Uranus and in 1789 he was arrested and thrown into prison. Two Papal Bulls had been published to the effect that freemasonry was punishable by death.

Abandoned by all, surrounded by indifference, hate, and contempt, Cagliostro did not abandon hope. His spirit was never broken despite the ridicule and derision which was now showered upon him. His inherent noble character was evidenced throughout his trial and he defended himself against his enemies with all the fire and force of his nature.

Hounded and questioned as he was by his tormentors, he declared that he believed all religions to be equal and that, "providing one believed in the existence of a Creator and in the immortality of the soul, it mattered not if one was Catholic, Lutheran, Calvanist, or Jew!"

But Cagliostro's Nemesis was upon him. The South Node, posited in the occult eighth sign, Scorpio, the region of death, pointed its eerie finger at his final destiny. The South Node's place in a chart indicates work that has been done; the end of accomplishment. And Cagliostro's work was done.

Though the trial dragged its dreary way through many months, finally the foolish farce was brought to an end on

(*Continued on page* 171)

Disillusion of a Suicide

By M. Marlow Morris

THIS day I have agreed to set down in as plain, and few words as possible a small part of what has been on different occasions narrated to me by my friend Harry Horton after he had impulsively thrown himself beneath a swiftly moving express train. He feels this narrative to be both his and my duty to mankind as a warning to those contemplating suicide.

. . . . . .

Since Harry Horton had decided that the only possible way out of his troubles was self-destruction, he spent much time planning ways and means that would seem accidental, but always he detected flaws that made him discard one after another as not quite the thing.

He felt little concern for his giddy wife, well knowing that she would prefer his life insurance to himself, but he was more than anxious to spare his only sister. Then, suddenly conscious of an approaching train, he at once decided—the deed was done.

Then he was filled with consternation—what had gone wrong? He had not been injured by the powerful, swiftly moving engine that now came to a sudden, and grinding stop. There were scraps of a mangled human body scattered along the right-of-way; yet he found himself uninjured. He had expected forgetfulness, dreamless sleep, oblivion. With other passengers who had alighted to learn the cause of the sudden stop, he boarded the train, only to be sat upon by a passenger. He squeezed out and made his way to the smoker, but here too he found all space taken with every one discussing the accident—wondering who he was and how it had happened.

On arrival at the terminal he left the train, going straight to his sister's home. He found his five year old nephew playing on the lawn, who spying his uncle greeted him with whoops of joy, informing him that his mother was not at home, but insisting that his uncle must come right up to the nursery and see his new carnival.

Soon after reaching the nursery the child's nurse came into the room to announce that his lunch was ready. The boy had shouted an invitation for his uncle to remain for lunch with him. The nurse sternly rebuked the little fellow for pretending someone was there who was not, while the child stoutly declared that his uncle Harry was present. The nurse threateningly maintained that little boys who told lies and stuck to them should most certainly be severely punished, then had gone to another part of the house to answer an urgently ringing telephone. Returning shortly, white-faced, she awesomely announced to the child that his uncle Harry had been killed in a train accident. The

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Special Editor's Note:

This article is quite in accordance with the Rosicrucian Teaching so far as it goes. However, the technical reason for the special suffering of the suicide is the fact that the archetype of the physical body keeps on spinning, trying to draw to itself material for that body, and so continues until the time when the person normally should have died. This spinning with nothing to pull against, so to speak, causes a "hollowed out" feeling which is very disagreeable or painful. When the time comes that the person should naturally have died, then this spinning ceases, and he goes on with his normal purgatorial and heaven-life experiences the same as anyone else; and in due time comes to rebirth again. Thus the sufferings of the suicide are not "eternal" any more than those of anyone else, as might be implied by the accompanying article.

little boy had laughingly assured his uncle that this was nurses' idea of a joke, and for his uncle not to mind her.

Harry had felt quite ill until the nurse had left the room, but remained in the nursery long after the child had protestingly been hustled off for his afternoon nap, trying desperately to figure out why his young nephew was able to see him and others seemingly did not.

On his way from the station pedestrians unseeingly walked through and over him when he did not avoid them. Feeling suffocated indoors, he went to the street where he wandered for a time, then ran into his chum, Billy Bledsoe. Here, he thought, is someone who will understand—one in whom he could confide. Yes, old Billy would tell him what was the matter with every one except his young nephew. But alas, when he called to his friend, that young man glanced nervously over his shoulder and hurried from the neighborhood. Keenly disappointed at this blasting of his hopes he made his miserable way back to his sister's home to find her under the care of a physician, suffering from shock at news of his death. Surely his sister would understand.

As soon as the attending physician, followed by a nurse, left the room he stepped from behind a portiere and moved softly to the bedside, and was startled to see two of his sister—one seemed in deep drugged sleep, and other stood alert and smiling. She at once began to explain that she had been told that he was dead, but thanked God that it was all a mistake. He had blurted out that it was not, and begged her to tell him who had died? His sister, only mildly interested, inquired if some other poor fellow had been run down by a train? He groaned that was what he so terribly wanted to know. She coaxingly advised that he run off up stairs to his old room, get a good night's sleep, adding that now since she had learned the truth about his accident she felt at peace.

Feeling dismissed, he again went to the street, where after a time he wandered into a park, seated himself on a bench, and tried to imagine what his fate was to be, what the outcome of his present condition. After puzzling long he arrived at the conclusion that if he were dead, and yet more alive than ever before, there must be others in the same condition in which he now found himself. He had not been the first man to destroy himself when life became too difficult to bear.

He recalled a college chum, Carter Beckwith, who had choked himself to death with a necktie because he had failed in his final examinations, and could not bear the idea of meeting his high-brow parents after flunking. Then sadly he fell into reminiscences of that time—it had not been Carter's fault that he had failed because living in fear of disappointing his parents he had slaved unceasingly. Carter had confided that he had once said to his parents that he would love to be a machinist, tinker with old machinery and make it work, but his remark had brought on such a horrified lecture of one's duty to family traditions that the poor fellow never mustered enough courage to mention his heart's desire again, and he had certainly tried to fulfill their expectations for him.

"Well, Carter," he said to himself, "I wonder if you found yourself as confused and unhappy as I am—afterwards?" He got no further, for at that moment someone stood at his side and asked in a flat toneless voice if Harry had called him.

Instantly he was able to recognize Carter Beckwith, although greatly changed, and he confusedly asked how he was. Carter coldly snapped that he was well enough, then eyeing Harry accusingly, demanded to know why he was there. Whereupon Harry related all that had happened to him since their

last meeting—of how after drinking a seemingly harmless glass of punch at the home of a certain girl he had remembered nothing more until the next day, when he had been informed that he was married to the girl. He wound up by declaring that after a year of hell he just could not carry on—he must have peace or anything for a change from all the inharmony in which he was living.

Carter bruskly interrupted, saying that he too had felt that way, but he had suffered a thousand times more where he now was than during all his previous life. Then Harry asked breathlessly if Carter knew what it was all about—what was to be their ultimate fate.

Carter snapped that he had made very little progress, giving as the main reason the remorse of his parents which bound him to them to such a great extent, and further accusing them that if they had allowed him to follow his own inclinations instead of forcing a college education upon him, something he was not ready for and would most likely not be until he had lived many more lives, he would not be here. After a moment he added he had learned from the fellows here that life went on and on, there being no end to life. Some of those here claimed they could remember all the past lives they had lived since life began on this planet. "Some," he said, "remember less, but the most of them are like you and me—too far down the scale of evolution to have recovered any memory at all of past lives."

Exclaiming incredulously at this statement, Harry asked why this had not been taught in schools, colleges, and churches if it was the truth. Why had they been left in such ignorance? Surely there were those who could have warned them as to what such a step as they had taken would lead to. Carter replied that he didn't know.

Carter then told him about a young priest who had wished to renounce his vows that he might have his heart's desire, which was to make a young novice his bride. But he was very brilliant, and thus an honor to the church, besides being the possessor of great wealth, which was also acceptable to the keepers of the church treasuries. Not being able to be together in life they destroyed themselves believing they would be joined after death. No matter where nor regardless of what it would be like, nothing mattered if they had each other. "He has not been able to find her, and he declares this is fast making him a madman. He grieves because she was so little and timid, and to be all alone somewhere or with unkind souls would be terrible," said Carter.

After pondering the sad story of the priest for many confused moments, Harry again pleaded with Carter to say if he had any idea as to what their ultimate fate would be, to be answered shortly that when the time arrived for their natural death to have taken place they would be shoved off into some other locality, which he had been assured by those who seemed to understand such things would be an improvement on the present place, which they had slammed themselves into against all the laws of nature. "We will have to pay dearly for our lost opportunities," he said. "Any lessons that we tried to side-step will be given us over and over until we have mastered them; then they will automatically cease."

Harry falteringly asked about heaven and hell. Carter emphatically declared that either place as taught in the churches was wrong. But he added that the priest said that we as mortals cannot imagine the grandeur of heaven until we are very far advanced spiritually; that hell is man-made and is *remorse*.

At this point Harry declared he had never before in his life felt so hungry, and asked where Carter ate, to be answered raspingly that he did not eat. He then added that Harry would suffer from that habit for a time, but he might expect it gradually to wear off. He also

confided that on his arrival he had suffered the pangs of hell for a smoke, even believed himself going mad if he did not succeed in securing one in some manner or other, but that the desire in time burned itself out; he further explained that if he had never acquired the smoking habit, he would at least have escaped those pangs. But the hardest thing to bear, in his opinion, was the eternal snubbing by those who had been one's best beloved in life—"no one wants us," he said. "We are just repulsive ghosts to those who still live in a flesh overcoat, while we are men without a country in every sense of the word. We have no resting place, no home, are making no progress, just killing time, and that is the hell of it, helped out by our knowledge that we might have avoided the condition in which we now find ourselves if we had had any courage."

Harry groaned that he was beginning to see he had made an awful mistake, to be interrupted by Carter who unsympathetically declared that he had not the remotest idea of what a hell he had let himself in for. He reminded him that there was no time there—every day was like a year, or as if all things stood still. "Material man only marks time," he said. "I could swear I have been here for centuries, yet you say I have been here less than three years."

A woman approached, paused, and excitedly asked if they knew of anything she could do to prevent her husband from marrying one whom she once believed her friend but now knew to be thoroughly evil; and why hadn't her husband grieved as she had expected when she had killed herself because she had been angry at him and wished to see him suffer? "Please, oh please, advise me what to do," she said. Carter with cold finality answered that he was out of ideas.

After the woman had passed on, Harry charged Carter with having greatly changed—where he had once been gentle and sympathetic towards those in distress, now he seemed cold, unfeeling, hard. Carter answered in a biting tone, saying that when Harry had been as long as he had in their present state he too would be consumed with bitterness and hate.

As they talked the two young men followed a path that seemed to be carrying them to a higher level. Then a thin cloudlike curtain seemed to bar their way, but Carter boldly pushed through, closely followed by the bewildered Harry, who exclaimed with joy at finding bright sunlight, and begged that they would never return to the gloomy place they had just left. Carter explained that after remaining away from the lower place for a certain length of time they would be forcibly drawn back whether they wanted to return or not; some unknown force always dragged them back, and added, "by way of interest on our debts, I suppose, for having been the fools we were."

Just then a studious appearing man approached. Harry mustered up enough courage to ask him if he would mind telling why he had come to this place? The man began by saying that he had been a student of many philosophies, and among his Eastern teachers was a Yogi priest who had taught him how he could separate his soul from his body at will, and thus be enabled to travel unhampered through space unburdened by a material body. He became infatuated with his ability to dash about with the swiftness of thought, and in time felt less and less like returning to a clumsy material body after a pleasant journey through space; his Yogi instructor on reading his mind, advised against leaving the material body before the natural time of passing. "But if he knew the dire results of doing such a thing he failed to warn me, except to say that it was against God's laws," said the man. Not being impressed with the Yogi's advice, after an extremely fascinating trip among the stars and

strange planets he decided he would not return to his material body—why not remain free?

That was where he had blundered most disastrously, interrupting his progress in evolution. He had not known that he would be slammed into a suicide hell as soon as the prematurely severed connection between body and soul had taken place. He had not dreamed that such a place existed as he now found himself in. He knew enough about God's plans and laws to realize that he had not mastered all of life's lessons, yet he foolishly destroyed his body and doomed himself to wander in a very limited space near the earth without the power to help himself.

He now regretted that he had not gone among poor confused humanity and explained the "why" of life and what is so mistakenly called "death," and though only one person had been made happy by understanding it, it would have given him merit. True, he had spoken to a few about such things, and that the change called death was similar to laying off a garment no longer fit for use, but always the subject was changed, and he noticed that he was avoided by them in future. He had not taken into consideration that he was being met with the same ignorant resistance that has ever been accorded the pioneer who has advanced a bit ahead in his evolution. Feeling that his advice was unwelcome, he turned to his own selfish pleasures.

After a long silence Harry ventured to ask how long he had been where they were. The man gazing somberly at him asked if he had not yet learned that there was no time except as material man gauges it.

Harry was shortly disturbed in his perplexing thoughts by a girl of about sixteen years, who was weeping violently and came stumbling along the path. Seeing Harry, she stared wildly for a moment, then wailed:

"I am sorry, sorry, oh, so terribly sorry. Why does God not forgive me and allow me to go home—not as I am, ignored by every one, but as I was. Doesn't God forgive when one is truly sorry? I have been taught that He does, and I promise I will never try to hurt dear dad and mother again as I did because they tried to curb my wildness that I believed such fun. How idiotic I was! Do you think God will give me a chance to make amends?"

Harry answered that he did not know. Then indicating the man to whom he had been talking he said he might be able to tell her. Moving eagerly near him she begged to know if he could tell her whether God would give her another chance.

Gazing at the frenzied girl for a moment the man impressively declared: "Every wrong one commits in a material body, that one must undo in a material body before he is automatically forgiven. Always remember that it was you who made your debts. Another cannot settle them, not even God, because He is just and does not lay one man's mistakes on another's shoulders and thus permit a guilty one to go free." The girl gazed at him for an agonized moment, then rushed wildly away, not seeming to understand what he had meant.

As Harry stood debating with himself as to what he should do next, a young man with a hang-dog look approached. Harry found himself thinking: "This fellow must be a criminal of the worst class." The young man paused, looked about in a highly nervous maner and said: "I say, what kind of a joint is this, anyway? I didn't expect anything like this. To tell the truth, I expected to land in hell." Then laughing harshly, but seeming anxious to confide in someone, he eagerly continued: "Yes, that was my choice to land in hell rather than allow the police to take me after I had wiped out two of them. And when I saw it was all up for yours truly, I just turned my gat

on myself—and landed here." Then in poorly concealed agitation, he continued: "What do you suppose happened? I know this ain't hell—no fires nor nothing, though I don't think much of the place as far as I've seen it. But I'm wondering how I got switched off into the wrong place."

Harry answered that he too had just arrived, and referred the gangster to the other man as a possible source of information. The gangster boldly greeted the latter with: "I say, how about giving a fellow a little dope on this layout—that is if you can—" peering anxiously into the man's face, at the same time making an effort not to seem too concerned about his surroundings. The man addressed slowly looked the questioner over, then in an icy voice which made the gun-man squirm uncomfortably, said: "So you expected to awaken in hell! You have, and you will find that it far surpasses your wildest imagination of what that place should be like—" and would say no more in spite of the gun-man's taunts in an effort to force him to reveal information.

Following a stony trail, Harry saw a man lying near the path whose body was wracked with uncontrolled sobs. Harry's heart ached with pity at the sight of such grief, and for a moment he paused at the man's side trying to think of a comforting word to say. The sorrowing one, sensing that someone was near, made an effort to calm himself, and rose to his feet when Harry asked if he were intruding. He was answered in a low, cultured voice that he would be pleased if he would remain. For some moments neither spoke; then Harry asked if he had been there long, at the same time thinking how often he had heard that question asked during the short time he had been in the place. The man replied that he had been there six hundred years, then corrected himself by saying he meant about six months, and begged Harry to excuse his discrepancy because he got all confused at times. "If I only had my family here with me I could stand anything," he said. Then he explained that he had asphyxiated his wife and their three precious children—his adored ones whom he had seen grow thinner and thinner from day to day from lack of food which he was unable to provide for them. Then there came a day when there was none at all. He believed they all would be somewhere together where food would not be necessary. His wife had thought as he did concerning their end. Fondly kissing each, he had cuddled his youngest in his arms until he lost consciousness, and when he had come to himself he was here and his arms were empty; after endless searching he had learned nothing of his adored ones. Harry passed on, knowing that he could do nothing to comfort this poor fellow who also had made a terrible mistake.

On reaching a lonely glade he was in the act of throwing himself down on the lifeless grass and cry his very heart out, when he noticed a man sitting dejectedly behind a withered shrub, chin resting on his doubled-up knees, hands clasped about his thin legs. Not wishing to disturb him, Harry turned into a different path, then paused when the man called to him in the dictatorial tone of one who was accustomed to command, and asked: "Why so hurried, young man?" Bending his piercing eyes upon Harry, he remarked that perhaps Harry possessed some knowledge that he did not, for wisdom does sometimes come from the mouth of babes. Harry answered that he felt sure he could tell him nothing he was not already acquainted with and made to move on. But the man said: "Yes, yes, I once believed I had acquired all knowledge that it was given humanity to become familiar with. I believed also that having no further use for my material body I should free my soul from such an incumbrance in order that I might conquer more worlds. I believed my

equal for knowledge had never lived and took a grim satisfaction in depriving an ungrateful world of my 'super self.'" Then with a wild laugh he continued by saying that he had met men here who had forgotten more than he had ever known, and that they knew very little or they would never have arrived at this inferno. Then indifferently resuming his position he seemed to have forgotten that Harry was there.

Harry in his blind misery turned away, and almost collided with a tiny old lady who at the near mishap smiled the saddest smile he had ever seen on a human face. He at once begged her forgiveness, explaining that he had not noticed where he walked. She replied that it was perfectly all right, and her voice was as sweet as the gentle, tired old face. Appealing to Harry, she asked if he had seen Father, proudly explaining that she meant Mr. J. D. Vance, who was her husband. She further explained that she had come here to be with him because she knew how badly he needed her, but had not been able to find him. He was so well known, however, that she was sure to locate him soon, she felt.

Then confidentially she said she just had to come because the children were all married with homes of their own, and after Father died they made her give up their home to which he had taken her as a bride fifty-five years ago. They seemed to think all she needed was a place to sleep and food enough, and that she should take pleasure in caring for teething babies because they were her grandchildren, and that she should accept the insolence of the older children as wit and cleverness. She begged Harry not to think too badly of her, because she *did* love her grandchildren, but she grew so tired of never being free for a moment. There was always a bit of mending or a little garment to wash out while baby slept. So she had decided to come to Father. Then lowering her gentle voice almost to a whisper she confided that she had drunk insect poison because she hadn't a cent to buy decent poison with. Smiling whimsically, she continued that she must find Father. He would be so glad to know that she was there, and would Harry help her hunt for him. He assured her he would do all in his power to find him, and suggested that they hunt separately, because she made him want to cry and he was afraid he could not keep back the tears if he remained in her company many moments longer.

For a time after Harry's rash act his only pleasure was his nightly visits to his young nephew, but when the child grew older and was ridiculed and scolded for such "crazy talk" as his assertions were thus looked upon by his family and friends, it became harder to make his presence known to the boy, and at last none could see him when he visited his sister's home, except Tyro the dog, and Fluff, the Persian cat.

. . . . . .

The few cases mentioned as examples of the distracted and confused condition of souls on the "suicide plane" are a very small part of the pitiful whole.

I would say PAUSE, those of you who are contemplating or playing with the idea of thus escaping some hateful condition, and give the most serious and searching thoughts of your life to this step.

If it is rest you seek, you will not find it in this way.

If it is to spite another, the act will become a boomerang and you alone will suffer. If it is that you may contact some loved one, you will be disappointed. And for any other cause at all this act of yours will make what you deem a desperate situation many thousands of times worse than any condition you could possibly suffer while in a material body. Again I beg, as one who has made the irreparable mistake, carry on and master just as many earth lessons as you are able to during the life that you are now living.

WESTERN WISDOM BIBLE STUDY

The Conflict Within



And a man's foes shall be those of his own household. Matthew 10:36.

It is not uncommon for enthusiastic aspirants on the Path, aware of the importance of experience through suffering, to want to go far afield in search of difficult situations through which to develop spiritual power. Others, already burdened with such opportunities either in the home or business, long to run off for a new start elsewhere, where they think improved conditions would enable them to live the life necessary for spiritual attainment. And some, when they learn that service is an indispensable factor, yearn for spectacular roles in needy fields, anywhere, in fact, but where they are. All of which are needless, as the Path of Attainment is not an external one. Its Way leads from the personality of the individual to the spirit within himself and all the progress he makes and the service he renders must be executed there. The purpose of external experience is to force the individual to turn his vision within, to show him up to himself, to bring into the open the foes of his personal household that he may conquer them; and the mutual value of service depends upon what we put into it from the inside.

Once we sincerely will to take that Path, we need not seek afar for difficulties; those best suited for our peculiar pruning promptly spring to life *right where we are,* as Higher Powers have placed us here for that purpose.

If we suffer under circumstances from which we would gladly flee, it is because those specific conditions have brought out for our inspection, cognizance, and transmutation some hidden enemy we did not know we housed. Replace him with Love and the purposeful external experience will disappear.

If we truly wish to serve the whole human family and every living creature, the place to begin is *within ourselves. There* is hidden and confined the Light of the World for which all creation is longing. Any material service we might render is unsatisfying and poor compared with this Light which our indwelling spirit will carry to the souls of men when once this Light pervades the darkness and begins to shine. The foes in our personality obstruct its rays, and our greatest service to humanity will be to remove these obstructions so that our own indwelling Christ may go forth to perform His miracles in a sin-sick world.

In Letters to Students, No. 64, Max Heindel states: "Are we not all suffering spiritually because of the conflict within ourselves? I hope there is but one answer namely, that this inner war is being waged fiercely and unremittingly by every Fellowship student; for where there is no struggle, there is a sure indication of spiritual coma. The 'body of sin' has then the upper hand. But the fiercer the fight, the more hopeful our spiritual state."

With each victory in this necessary conflict, the foes of our household gradually develop into the Lights of our Temple, and become not only an increasing blessing to ourselves, but also a beacon to stumbling feet and a refuge to countless perplexed souls, whose salvation becomes every sincere student's responsibility.

A ROSICRUCIAN CATECHISM

Building the Physical Body

Q. How does the physical body receive its form?

A. The vital body, having been molded by the Lords of Destiny, gives form to the dense body, organ for organ, when as a matrix or mold it is placed in the womb of the future mother.

Q. Where is the seed atom for the dense body?

A. In the triangular head of one of the spermatozoa in the semen of the father.

Q. Is this necessary to fertilization?

A. Without it fertilization would not be possible and here is the explanation of the fact that so many times sex-unions are unfruitful. The chemical constituents of the seminal fluid and the ova are the same at all times and were these the only requirements, the explanation of the phenomenon of unfertility, if sought in the material, visible world alone, would not be found.

Q. What is the specific work of the seed atom?

A. It acts as gauge of the quality and quantity of the matter which is to be built into the dense body.

Q. How does this relate to heredity?

A. Heredity is true only as regards the material of the dense body and not the soul qualities, which are entirely individual, but the incoming Ego also does a certain amount of work on its dense body, incorporating in it the quintessence of its past physical qualities.

Q. Then the body is not an exact mixture of the qualities of its parents?

A. No, although the Ego is restricted to the use of the materials taken from the bodies of the father and mother. Hence a musician incarnates where he can get the material to build the slender hand and the delicate ear, with its sensitive fibres of Corti and its accurate adjustment of the three semicircular canals. The arrangement of these materials, however, is to the extent named, under the control of the Ego.

Q. Is the average man capable of such delicate and important building?

A. No, except in the case of a very highly developed being, this work of the Ego is almost negligible at the present stage of man's evolution. The greatest scope is given in the building of the desire body, very little in that of the vital body, and almost none in the dense body; yet even this little is sufficient to make each individual an expression of his own spirit and different from the parents.

Q. When does the Ego enter the mother's body?

A. When the impregnation of the ovum has taken place, the desire body of the mother works upon it for a period of from eighteen to twenty-one days, the Ego remaining outside in its desire body and mind sheath, yet always in close touch with the mother. Upon the expiration of that time the Ego enters the mother's body.

Q. How do the various vehicles then arrange themselves?

A. The bell-shaped vehicles draw themselves down over the head of the vital body and the bell closes at the bottom. From this time the Ego broods over its coming instrument until the birth of the child and the new earth life of the returning Ego commences.

(Reference: *Cosmo*, pages 137-139)

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary* for its experience and advancement in the school of life, and in perfect accord with divine justice.

Horoscopic Predictions

By KITTIE S. COWEN

THE following questions have been asked by a friend in relation to the control of the aspects which occur in one's horoscope:

"Can one by force of will control the aspects shown in his or her horoscope? Has one any right to try to change the destiny brought over from past lives?"

In answer to these questions we are going to give you a paraphrased reply to practically the same queries propounded to Max Heindel:

Can one by force of will control the aspects shown in his horoscope? That is a pretty big order, but we will tell you this: that if the aspects of one's horoscope cannot be controlled, if one just plainly *has* to do thus and so, then one might just as well lie down and take his medicine, so to speak, and simply drift along; for then it would be fate, and such a one would be helpless on the sea of life. What in the world, then, would be the use of studying astrology; what would be the use of trying to do better?

But—there is *one* factor in the horoscope that is not shown, and that factor is the *will* of the individual; and it is that *will* which makes the difference. Let us suppose that two people have the same aspects culminating in their horoscope; they may have been born close to the same time and may have horoscopes which are very much alike in relation to some of their aspects. Suppose that they have an aspect coming on to one of the major planets, or to some of them, and one of the persons sits down and says, "I can't help it, here it is, and I have simply got to go through with it. There is no use fighting, it's no *use.*" The other individual says, "I know all about this aspect, but I am not going to submit to its influence. I am going to stand right up on my own two feet and fight it out, and I know I shall win."

Now it is this difference in the use of the will which prevents the astrologer from predicting with absolute certainty. Possibly that can be done in most instances, however, for the majority of mankind simply drift with the tide, making little or no effort to mold conditions more to their liking, passively accepting them as they come along.

The very reason for studying astrology is that we may know of approaching conditions and be ready to meet them with a determined will to extract some real good out of every experience, regardless of its nature. The quicker we learn the lessons the aspects bring, the sooner their adverse vibrations will cease to have any unpleasant effect on us, for the reason that there will be nothing left in us or our environment for them to contact.

However, every astrologer knows that in many, many cases when people are told of an adverse aspect about to culminate, and that they would be inclined to act rashly under its influence, perhaps throwing themselves out of employment, or bringing on some other sort of disaster unless they were careful—these same people at that very moment they were told about would, nevertheless, go and do just the very thing they were warned not to do, thereby getting themselves into most serious trouble. Why? Simply because they either did not believe the astrologer or else were too diffident to stand up and by sheer force of *will* overcome the adverse vibration.

There is one great lesson which all people studying astrology should learn early, and that is that *the stars impel but they cannot compel*; also that each individual must take hold of himself and work *with* the stars in order to bring out the good that every one can get out of his horoscope. When one sees good aspects coming on, something that will make for soul growth, one should try to work with them by all means. People are all too prone to just let these good aspects take care of themselves and miss some valuable opportunities to further their own advancement. However, whether at such times the individual is going to take up his side of the work and do his part, is again something that cannot be determined by the astrologer, for it all depends on the *will* of the individual.

In reply to the last part of the question: Has one any right to change destiny brought over? Most certainly, and the foregoing is exactly the way one is supposed to change it. We as individuals have in the past drifted into our present position; that is why we had to bring it over with us, but now we are here for the purpose of learning to guide ourselves and to rule our stars; furthermore, that is just what the science of astrology is for. Therefore we should all try to do the best we can with this knowledge; otherwise it may become a curse instead of a blessing. In fact, there are people who would be better off in their present stage of evolution, had they never studied astrology at all. They are the ones who watch their horoscopes diligently in search of bad aspects and then begin to wait helplessly for some sort of calamity to befall them instead of working earnestly day by day to better conditions for all who are living around about them. Nothing is more dangerous to humanity in general than self-centeredness, accompanied, as is usually the case, with self-pity and fear. Only that which we attract can come to us, and it is within our power to attract the things which we most desire if we have the will to do so.

In relation to this same power of attraction we wish to further state that as the power and use of emotions and thought is a very individual matter, it behooves each person to make a careful study of his thoughts and emotions at all times, always endeavoring to keep in mind that there is no excuse for evil thoughts and emotions at any time, and that they do have a very bad effect on the individual who indulges in them, as well as on the one to whom they are directed. Like attracts like, is a cosmic law. When one person thinks a thought and another person happens to be thinking along the same line, the thoughts of the two coalesce and strengthen both individuals for good or evil according to their nature.

Therefore our thoughts are of vastly more importance than our acts; for if we will only think right, we shall always act right. No individual can create thoughts of love toward his fellow men, can apply his mind in endeavoring to discover ways and means to help them, spiritually, mentally, physically, without acting out these thoughts at some time in his life; and if each person would cultivate such thoughts all would soon find the clouds of evil dissipated by the sunshine of good will.

The Children of Aries

Birthdays: March 20 to April 21.

WHEN the sun crosses the "line" separating winter from spring, it enters Aries and begins a new cycle. In the sign Aries, home of the fiery, dynamic Mars, the sun is strong and exalted. Here, like a welcome, honored guest in congenial surroundings, he is able to pour forth with unrestrained generosity the living energy which is the life of every growing, animated thing. It is the opening of this flood gate of energy that so powerfully impels each creation to manifest in its own way. Much inert matter must be acted upon in launching infinite numbers of plants and animals upon a new cycle of living, and the time seems far too short. Were the sun less lavish with his life-giving forces, less ebullient in his desire to see life manifest, the miracle of spring would be an impossibility.

It is not surprising therefore to find those born while the sun is in Aries extremely energetic and filled with an insatiable urge *to do*. Just what is done is apparently more or less inconsequential to Arians, just so long as it is done and done *now*. Intense, vigorous action is their delight—their great necessity. The more they do and experience, the more aware they become of themselves as living beings. Without things to do, to overcome, to begin, existence would lose much of its meaning to the Arian. They have all the energy and courage required to assert themselves and can be very aggressive in following aims and desires. One usually finds them impatient with interference and restraint, impulsive and whole-hearted in pursuing whatever excites their interest, highly enthusiastic over what holds their attention at the moment, hasty and hot tempered, but not inclined to hold grudges. Desire for victory over obstacles or people is often an end in itself. To gain his victory, and a vivid consciousness of the Ego, the "I am," the Arian will often strive, dare and fight in a manner which is a source of wonder to those associated with him.

A certain lack of restraining imagination often makes the Arian impulsive and daring to the point of recklessness. Strong personal impressions, unbounded enthusiasm and forcefulness, make these people able leaders but poor followers. Enterprising and resourceful, they find little interest in a routine environment and are almost irresistibly impelled to pioneer in some direction or other. At the head as leaders or trail blazers, they move unhesitatingly, tirelessly, in answer to dynamically active inner urges, where the less adventurous are expected to follow. Unless capable of considerable self-discipline, they are likely to become good beginners but poor finishers. Life should not be permitted to become a series of brillant enterprises, to be forsaken when a new interest replaces the preceding one. Patience, persistent effort, consideration of others, and control of impulses will enable the Arian to make the most constructive use of his great energy.

While the transiting Neptune opposes the place of his natal sun, the Arian is likely to be tried, harassed, and frustrated in strange intangible ways. The methods of the Planet of Divinity are almost beyond knowing. But whether he confuses, deceives, tempts, or limits, in some way the natives of Aries will find that Neptune invariably seeks to turn their attention from worldly to spiritual things.

While in the mental sign Gemini, Uranus will continue to lend a certain originality and brilliance to intellectual activities. There is the possibility of

(*Continued on page* 190)

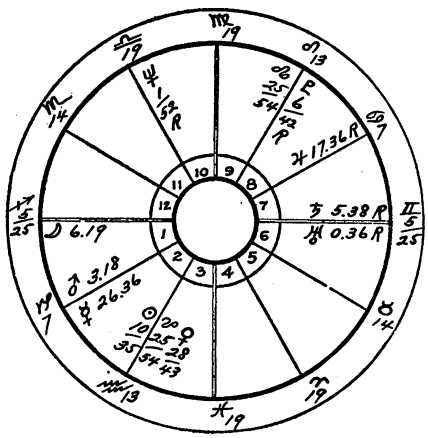
Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each FULL year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are* NOT *given with* EACH *subscription, but only to the* ONE CHILD *whose name is drawn each month.*

In applying be sure to give full name, sex, birthplace; and year, month, and day of month; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

FRANK T. H.
Born January 31, 1943, 4:12 A.M. (P.W.T.)
Latitude 36 N. Longitude 83 W.



The optimistic, good-humored, jovial, benevolent Sagittarius on the Ascendant of this boy's chart bestows great vitality and an active body which needs much rest. That the native must seek to realize his ideals from within himself and not from without is also indicated. The Moon rising in Sagittarius and conjunct the Ascendant, causes great restlessness and a desire to make frequent changes. Only by remaining in the same place and doing his very best to attain his ideals where he is, can this boy make them materialize.

Common signs are on all the angles of this chart. The forces working through these signs are mental and spiritual, which cause an aversion to strenuous physical activity; and also indicate a tendency to allow bad health habits to develop; and with Saturn in Gemini opposing the Moon and Ascendant, being further evidence, every effort should be put forth to develop good, sensible health habits, particular care being given to avoid colds and chills. Furthermore, with Jupiter in Cancer, care must be taken that Frank does not overeat. Rich foods, starches and sweets must be avoided and a simple diet of natural foods with fresh and dried fruits as sweets should be stressed.

The Sun in Aquarius endows an individual with intuitional perception of the inner nature of things and puts him in touch with the forces and ideas of the spiritual realms; and this aspect may cause this boy later to take up the study of occultism, astrology, or some advanced method of healing, such as naturopathy, astro-therapy, electro-therapy, etc., when he is ready to select a vocation. This aspect also inclines one toward scientific research. The Sun in the 2nd house gives a tendency to squander money on the theory of "come easy, go easy," and this tendency might easily manifest in this boy, as he will find favor among those who can further his material prosperity and give him a comfortable living.

The Sun trine Saturn brings out the best qualities of both planets and will endow Frank with method, foresight, organizing and executing ability, and will also give him the moral stamina to carry to a successful conclusion any project he undertakes. This aspect gives

a keen sense of honor, a kind, considerate disposition, and sincerity in all dealings with others. This boy will be able to succeed in a political or judicial position; also in work connected with mining or agricultural pursuits.

Mars in the 1st house gives ambition, courage, self-reliance and determination. When placed in Capricorn the native can gain the respect and esteem of the community and will be able to fit himself to take a position of responsibility and carry on great enterprises. Therefore his education should be directed along such lines. There are times when this boy will be rash and impulsive and must guard against these impulses by learning patience and persistence.

There will be some difficult times, when the parents will have to use every ounce of patience, understanding, consideration, exercising gentle yet firm control over Frank. The Moon opposing Uranus in this chart will incline Frank at times to be overbearing, intolerant, conceited, unscrupulous, and unfeeling toward others; and Saturn in opposition the Moon could bring on melancholy, gloomy thoughts, and worry, causing delays and disappointments. Forewarned is to be forearmed.

The Sun, Saturn, and Uranus are all in trine with Neptune; this will create a desire to delve deeply into occult sciences in which Frank can become quite proficient, as Neptune in the 10th house shows he can become a leader or authority in such matters.

There is quite a wide choice of occupations for Frank, any one of which could bring satisfaction and success. Heading them all is that of a playwright. Five planets in airy signs, Neptune in the 10th house trine Mercury, indicate this. (Geo. Bernard Shaw has Neptune in the 10th trine Mercury.) With Pluto in Leo, and the Dragon's Head in the 9th house in Leo, there should be no difficulty in getting his work published. Virgo on the Midheaven, ruled by Mercury, Capricorn on the 2nd cusp ruled by Saturn, and Taurus on the 6th cusp ruled by Venus, indicate success as a record keeper, a curator, a librarian or a mathematician. Musical ability and talent are also shown in this chart and as an instrument tuner, or accoustician, this boy could achieve quite a career.

CAGLIOSTRO

(*Continued from page* 157)

March 21, 1791. Cagliostro was sentenced by the Inquisition Judges to life imprisonment.

As an instance of the hatred of the Papal Government for secret societies and especially for freemasonry, Cagliostro was to be strictly guarded through every moment of his life with the added finality of no hope of pardon forever. He was placed in the dreaded prison of San Angelo where he took up his lone existence in a manner befitting his noble character. History reveals to us that he made friends even in his prison life and was respected and loved for his kindness to those unfortunates around him. The actual manner of his passing is not known. But with his character revealed as we know it, Cagliostro was never in prison in spirit; a free soul such as his could transcend any physical obstacle and soar to the realms of spirit unhampered by matter.

His spirit permanently left his earthly body in 1795. But a "beautiful star" can never die; its influence will go on through the years and despite calumny and derision will shed its true and inspiring light on all the awakened ones who have the eyes to see.

All common things, each day's events
That with the hour begin and end,
Our pleasures and our discontents
Are rounds by which we may ascend.
We have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

—Longfellow.

VOCATIONAL GUIDANCE ADVICE

THESE PAGES *are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information*: Sex, place of birth; year, day of month, and hour; full name. *No readings given except in the Magazine and ONLY FOR PERSONS* 14 to 45 *YEARS OF AGE.*—EDITOR.

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Lawyer. Radio Broadcaster

OLGA M. R.—Born May 1, 1925, 8 P.M. Lat. 54 N. Long. 2 W. With Moon, Neptune and Dragon's Head in Leo in the 9th house and Jupiter in Capricorn, there are strong indications for success as a lawyer. Mercury in the 5th, Mars in Gemini, and Neptune in Leo shows teaching ability also, especially of mathematics. There is also indicated success as a radio broadcaster either as an entertainer or along educational lines. As considerable mechanical ability is shown, radio technician may be considered.

Teacher. Accountant

RUTH E. McG.—Born December 3, 1924, 10:20 P.M. Lat. 45 N. Long. 93 W. With the sign Leo and the planet Neptune on the Ascendant and Jupiter and Mercury in the 5th house teaching ability is indicated. Uranus, Mars, and the Moon in the 8th house and Venus and Saturn in the 3rd house in Scorpio show success as an accountant in a concern which handles money belonging to the public. Musical talent is also indicated. With six planets in watery signs success as stewardess on a ship is indicated.

Writer. Surgeon

LUCILLE G.—Born November 16, 1912, 6 A.M. Lat. 42 N. Long. 88 W. Neptune in the 9th house, Moon and Uranus in the 3rd, Saturn in Gemini, Mercury sextile Moon and conjunct Jupiter, show ability and talent for newspaper writing, drama, construction, outdoor games, organization, or for more serious occupations connected with industrial work or scientific investigations. Three planets, Mercury, Jupiter, and Venus, Midheaven and Dragon's Head in fire signs and Leo on Midheaven indicate ability to use tools and instruments. Mars and Sun in Scorpio with Scorpio on the Ascendant, indicate skill in surgery, military ability and law enforcement activities, also mechanical skill and executive qualifications.

Teacher. Bookkeeper

EVANGELINE A. T.—Born December 21, 1926, 6:15 A.M. Lat. 34 N. Long. 83 W. Neptune in Leo, Mars in the 5th house, Sagittarius rising, and Sun, Saturn and Mercury in that sign, show ability to teach athletics. Three planets and Dragon's Head in watery signs, indicate success in any occupation connected with liquids. Capricorn on cusp of 2nd house, Venus in Capricorn, and Taurus on cusp of the 6th house, Jupiter in the 3rd and Moon and Pluto in the 8th, indicate bookkeeping, or cashier employment as a vocation. A well aspected Sun suggests auditorship ability. Saturn and Mercury in the 12th house and Virgo on Midheaven, indicate scientific research ability, also skill in chemistry.

Author. Diplomat

WILMA B.—Born January 9, 1930, 1:40 A.M. Lat. 51 N. Long. 105 W. With Sun, Venus, Mercury, Mars, and Saturn in the 3rd house, Mercury trine Jupiter in Gemini and sextile Uranus, there are strong indications for authorship on subjects dealing with commerce, science, etc., this rather than fiction for

entertainment, although Uranus in 5th might give an impulse occasionally to write along that line. Leo on the Midheaven, Neptune in the 10th house in Virgo, Saturn in the 3rd house and trine Moon, indicate success as a diplomat or scientific research worker for the Government.

Musician. Physician

WILLIAM G.—Born October 12, 1901. Hour unknown. Lat. 52 N. Long. 13 W. With Sun, Moon, and Ascendant in Libra in this Solar Chart, marked talent for music, both instrumental and vocal, is indicated. Pluto and Neptune in the 9th house would bring success as a metaphysician. Mars in Scorpio, Sun and Moon sextile Uranus, indicate mechanical and electricial ability, also success as a radio technician. Three planets and the Dragon's Head in Scorpio indicate ability as a law enforcer. Four planets, Midheaven, and Dragon's Head in watery signs, show Merchant Marine service as another occupation where any of the above activities may be used to advantage.

Accountant. Realtor

MARGARET E. W.—Born December 6, 1925, 2 P.M. Lat. 54 N. Long. 2 W. Capricorn on the Midheaven, Jupiter in the 10th house, Mercury and the Sun in the 8th house, and Saturn and Mars in the 7th, indicate success as an accountant. Pluto and Dragon's Head in the 4th house trine Saturn and Mars, Jupiter in Capricorn sextile Saturn, show ability to appraise and sell real estate, mines, etc. Moon conjunct Neptune in the 5th house in Leo trine Mercury in Sagittarius denotes teaching ability.

Welfare Worker. Dealer

FRANCES W. S.—Born February 11, 1905, hour unknown. Solar chart. From this solar chart we judge with three planets and the Ascendant in Aquarius success could be gained through welfare work or other work of a humanitarian kind. Another occupation which might prove successful is that of work in an institution where new and advanced methods of healing are used, such as naturopathy, electrotherapy, hydrotherapy, etc. (Sun in Aquarius, Mercury in 12th house, and Scorpio on Midheaven). Venus in the 2nd house and Moon in Taurus indicate that dealing in dress goods, jewelry, music, etc. may be profitable.

Author. Hydrotherapist

JUNE W. L.—Born June 29, 1918, 4 A.M. Lat. 46 N. Long. 123 W. With Venus, Jupiter, Mars, Uranus and Dragon's Tail in airy signs, there are strong indications of success in writing; Jupiter, Venus in Gemini in the 12th house would suggest stories depicting life in hospitals, etc., or detective stories. The watery sign Cancer rising and Pluto, Sun, and Mercury in Cancer, Moon in the 10th house in Pisces, and watery signs on the 2nd and 6th cusps, point to success as a hydrotherapist, or as a dispenser of fruit and vegetable liquids. This business could be conducted in the home and the products distributed to individuals, hospitals, etc.

Librarian. Architect

MARIE H. J.—Born October 3, 1910, 5:30 P.M. Lat. 42 N. Long. 92 W. If early education and training warrant it, a public career as a musician, vocalist, or artist would be the ideal vocation as indicated by four planets in Libra in the 7th house. Uranus in the 10th house shows that sometime in life public recognition would be received. There are two other vocations which would bring out the artistic and literary talent indicated: Librarian with Venus conjunct Mercury in Virgo trine Uranus, and Pluto in Gemini in 3rd house; or architect indicated by the Sun and Mars in Libra, Saturn in Taurus trine Midheaven, Neptune in the 4th and Uranus in Capricorn. Ability for nursing is also shown.

Worth-While News

Leisure and Security

There are so many theories as to the basic causes of this war and as to what must be done after the shooting ceases, in order to have a peace that will prove stronger than the interval of twenty-one years between the Armistice of 1918 and the start of World War II in September, 1939, that one hesitates to discuss the issues. Nevertheless, when a nationally known and respected columnist such as Roger W. Babson, who has won his laurels as a statistician and consultant on investments, writes regarding such matters, his views naturally command attention.

Mr. Babson holds that "the curse of the democracies is the desire for an 'easy life' combined with so-called 'security.' Yet these two things never went together and never will." There are many who will take issue with Mr. Babson on this thesis. Back in the days when Aristotle was the intellectual giant of Greek culture, he predicted that the time would come when man would invent machines which would free the human race from drudgery and leave people free to pursue the pleasures of the mind. When human labor was plentiful and cheap, invention lagged. When labor became scarce or too expensive or both, inventors got busy. It was not until the middle of the 18th century that the industrial revolution began and has been going forward ever since and, in retrospect, men now realize that the past hundred years, even the past sixty years, have seen more advance in discoveries and inventions than all the preceding centuries of mankind, yet in 1825, when Daniel Webster delivered his famous oration at the dedication of Bunker Hill Monument, he remarked that, with all the comforts and conveniences that mankind could wish for, what more remained to be done? . . .

Security comes to a nation, as is evidenced in our own country, by the very multiplicity of talents of its citizens and, when danger threatens the nation, whether from without or within, this rich and variegated assembly of gifts has proved its strongest bulwark. Time will teach us to make intelligent use of leisure so that the national security not only will not be endangered, but rather strengthened.—S. W. in *The New Age*, January, 1944.

The occult scientist knows that besides the physical body in which man functions, he has three more vehicles all of which interpenetrate his dense body, which is the oldest of them all, and therefore at the present time the most perfectly developed. He furthermore knows that each of these four vehicles during the course of evolution will necessarily be brought to a state of perfection, all of which will require special attention in relation to the development of each one of them.

This special attention was given first to the physical body, then to the vital body, and next to the desire body; but the mental body, being the last acquired vehicle, has had very little work done on it and therefore is in a practically unformed stage, being at present little more than a homogeneous mass of mind substance surrounding principally the head and shoulders of the individual. The mind, however, is the most important vehicle possessed by the spirit and is its special instrument in the work of the development of all of its potential powers. The time has now arrived when especial attention must be given to the development of this particular instrument and in doing this work there will necessarily be less time to devote to ordinary physical activities such as now require the greater part of one's time. This will also require a radical change in many parts of our educational system, for much time will be required for concentration in order to make the mind one pointed. Much time spent in abstract thinking will also be necessary. New ideas must be continually introduced to prevent crystallization in any one line of thought as this would prevent the ready assimilation of new truths. The new educational system must be of such a nature that reason, judgment, logic, ability to do orig-

inal thinking, et cetera, will be developed. Much attention will be given to the right kind of thoughts entertained by the individual, for the reason that thoughts of a like character are invariably attracted to the thoughts already in the mind of the individual, and according to the nature of the thoughts they wax strong either for good or evil.

The object of this new, intensive education will be to spiritualize the mind, by the cultivation of the faculties of observation, discrimination, memory, devotion to high ideals, prayer, and the right use of the life forces, and special schools will be inaugurated which will give specific instruction along lines which will be particularly adapted to this sort of development. Students entering these schools will be mostly over twenty-one years of age. This for the reason that only a matured mind will be able to comprehend the truths contained in the teaching.

The Value of Friendship

A friend may well be reckoned the masterpiece of nature. It is a kind of virtue or joined with virtue. Besides it is most necessary for life; for without friends no one would choose to live, even if he had all other goods. For the rich and those who possess authority, there seems to be an especial need of friends for the greater it is the more insecure it is without friends. And in poverty and in all other misfortunes men think that friends are the only refuge. Other blessings may be taken away, but if we have acquired a good friend we have a blessing which improves in value when others fail. It is easy to say how we love new friends and what we think of them, but words can never trace out all the fibres that knit us to the old. . . .

Few of us have been so exceptionally unfortunate as not to find in our own age, some experienced friend who has helped us by precious council, never to be forgotten. We cannot render it in kind, but perhaps in the fulness of time it may become our noblest duty to aid another as we have ourselves been aided. Have friends not for the sake of receiving but of giving. Among real friends there is no rivalry or jealousy of one another, but they are satisfied and contented alike whether they are equal or one of them is superior.

The most I can do for my friend is simply to be his friend. If he knows that I am happy in loving him he will want no other reward.—*Scottish Rite Magazine*, January, 1944.

Friendship is one of the foremost ideals which the Brotherhood that directed the establishment of the Rosicrucian Fellowship is ever holding before the spiritual vision of its members. In relation to this subject Max Heindel wrote to his students:

"In a religious movement it is customary to address one another as 'sister' and 'brother' in recognition of the fact that we are all children of God, who is our common Father. Brothers and sisters are not harmonious at all times, however. Sometimes they are even misguided enough to hate one another; but between friends there can be no feeling but love.

"It was a recognition of this fact which prompted the Christ, our great and glorious Ideal, to say to His disciples: 'Henceforth I call ye not servants . . . but friends.' (John 15:15). We cannot do better than follow our great Leader in this as in all other things. Let us, therefore, not merely be content with the fraternal relationship, but let us endeavor to be friends in the very holiest and most intimate sense of the word.

"The Elder Brothers, whose beautiful teachings have brought us together, upon the Way of Attainment, honor their disciples in the same way as Christ honored His apostles, namely, by giving them the name, 'friend.' If you persist upon the way which you have started, you will sometime stand in their presence and hear that name uttered in a voice so soft, so kind, and so gentle that it beggars description or even imagination. From that time on there will be no task you would not perform to deserve their friendship. It will be your one wish, your one aspiration, to serve them, and no earthly distinction will appear worthy of comparison with that friendship."

Question Department

Cosmic Laws--What They Are

Question:

I have read in your literature that Cosmic Law is closely allied with all things manifesting in our solar system and therefore if one wishes to progress he should know of and understand how these various laws express themselves. Will you please tell me something about these laws and how they work?

Answer:

Cosmic Laws are forces or powers of God which He uses to create and control all things which He brings into manifestation. For example: The Law of Cause and Effect is the force impelling and directing rebirth. The Law of Periodicity, among many things, controls the change of seasons. The Law of Destiny determines the time, place, and environment of each individual's birth. The Law of Polarity (positive and negative centers of force) has created everything that has come into manifestation. There are so many of these Cosmic Laws that in a limited space such as allotted to Questions and Answers, one can only mention a very few and give only a brief description of the way in which each law works.

It is interesting to know that the force embodied in each law is under the direction and supervision of powerful Spiritual Intelligences who are always working to further the great evolutionary plan as designed by the God of our solar system.

Alcoholic Danger

Question:

I would like to ask you whether the vibration of wine is higher than that of water, and just what it is that wine does to injure the individual who indulges in strong drink?

Answer:

Wine vibrates at a very much higher rate than water. You doubtless know that the active agency in wine and other alcoholic drinks is ethyl; but you may not know that ethyl is on the border line between matter and spirit, and that its vibration is so high that the physical body cannot safely endure it. When, therefore, wine is drunk, it tends to burn off the protective coverings of the vital centers of the body and thereby reveals to the person some of the entities in the lower region of the Desire World. When this occurs we say that the individual has delirium tremens.

Authentic Information Related to the Higher Planes

Question:

Do the Rosicrucians believe the Scriptures were written by individuals who were divinely inspired?

Answer:

Undoubtedly in all ages there have been individuals who have forged ahead of the masses in spiritual development, and who were not only capable of reading in the Memory of Nature, but were also able to function consciously on the higher planes and obtain knowledge in relation to them. The Apostle Paul speaks of having had such an experience, and Max Heindel stated that he was able to obtain firsthand knowledge in the Region of Concrete Thought which corresponds to the Second Heaven mentioned in the Bible.

The teaching of the Rosicrucian Brotherhood on this subject is that a properly qualified seer can function on the higher planes and observe spiritual

realities in advance of their materialization on the physical plane, and thus predict coming events which are foreshadowed there. We therefore believe that the Scriptures were inspired at least to the extent that the various seers wrote down that which they saw on the higher planes.

TEACHINGS, TRUE OR FALSE

Question:

I am interested in knowing why there are so many individuals and organizations claiming to be led and directed by a master, and yet giving out such very different teachings. How do you account for this?

Answer:

In the first place humanity is divided into an almost infinite number of classes in the great school of evolution. This being a fact, it is necesary that there be a large number of schools, each designed to meet the need of each individual class; and this fact is true both in material as well as spiritual schools, the lessons given always being adapted to the needs of the pupil in each particular grade. The fact that the material composing the various lessons taught is often quite different does not prove that it is of no value or incorrect. Truth, we know, is basically always the same; but there are many correct aspects of it, some suited to a certain class of people in one particular stage of development and others to another. By this we do not mean that every spiritual organization, person, or cult that claims to be led or directed by a master is necessarily giving out authentic information or that such information is always based on truth. To the contrary, it is a deplorable fact that much misleading information is being given out from time to time, this either ignorantly or otherwise. Therefore the teaching of any individual or society should be closely scrutinized and subjected to the test of logic, and the person's own inner tribunal of truth before it is accepted, and furthermore it should be carefully checked to be sure that it conforms strictly to the teaching of the Christ.

One basic rule for determining in a general way the true spiritual source of any teaching is to note whether it panders to the self-interest of those who are giving it out. All higher truths are founded on cosmic realities and work for the development of spiritual attainment, but never for self-aggrandizement or material gain.

INHABITANTS OF VENUS AND MERCURY ON EARTH

Question:

I understand that there was a time in the world's history when certain beings knows as the Lords of Venus and Mercury came to the earth and lived here for a time. If these beings have planets of their own what were they doing here?

Answer:

It is quite true that advanced beings known as the Lords of Venus and the Lords of Mercury did come to the earth and functioned here for a time. The Lords of Mercury came to earth for the purpose of giving a further impulse to the mental development of mankind and teach him the art of self-mastery. The Lords of Venus came to teach mankind how to overcome his lower emotions. They taught how the beautiful may be incorporated in the physical form by means of softly curved lines; and the ideas thus inculcated may be seen in the graceful curves composing most of the bodies of humanity today.

At the present time woman naturally excels in the highly imaginative Venus quality, because of her part in the creative function which aids in molding the physical body of the race. Man expresses more of the worldly wise intellect fostered by the Lords of Mercury and is the exponent of reason, the driving agency of physical progress in the world's work.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life.* We hold that a plain vegetarian diet is most conducive to health and purity, also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. AS CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

Astrology's Answer to Infantile Paralysis

By DR. A. J. HAWORTH

(IN TWO PARTS—PART ONE)

IN the late spring (1943), when the sun was transiting the zodiacal sign Gemini, ruled by Mercury, which planet also rules the sympathetic nervous system, poliomyelitis broke out in California and Texas, and the disease spread throughout the country until at the present writing, 1943, it threatens to be the worst year for this epidemic that the nation has ever known. One may say, "Why 1943? The sun transits Gemini every year." Quite a natural question. The answer is that the ethers of the earth are in the most disturbed condition they have ever been in the history of the world. The war has upset the vibrations not only of the earth's vital body, but those of its desire and mental body as well; all of which has brought about an unnatural and confused condition. The Desire World which greatly affects man's emotional body, which in turn affects the vital or etheric body, is in a constant state of turmoil. The result is that the ethers of the vital body, which are the channels through which the nerve force flows ceases to function properly.

Neptune, ruler of the nerve sheaths or tubes which carry nerve force, was transiting the sign of health, Virgo, in 1943, having entered that sign the latter part of April by retrogression. Neptune dries and shrinks the nerve tissue, inhibiting a proper flow and distribution of the nerve force. Uranus, ruler of the nerve force itself and the ethers outside the body, was already well established in Gemini, which sign we have already discussed in connection with this disease.

Now, it would be very smug and attractive to many if they could "pass the buck" to the stars, over which they think they have no control. But true astrology teaches that man is master of his stellar influences and destiny, potentially, individually as well as collectively. So who is to blame—the stars or mankind? The stars indicate what will happen, adversely or otherwise. Man makes no effort to offset the influence. Astrology indicates the problem and in astrology is also to be found the answer how to cope with the problem by working in harmony with the stars and natural law.

In the final analysis, it is plain to see that we have created this foundation or faulty structure in which we live, and stellar influences not only indicate

what we are *likely* to do but come along and set our "playhouse" afire with disease (reaction to negative acts) in order that through the suffering we may "build more stately mansions," on the old ruins. There is nothing vengeful in God or nature. All is law. Our own, will come to us sooner or later. Nature is omnipotent and her laws are intelligent and just—yes even merciful and mindful of her "child—men."

The Christ, we know, is the indwelling Spirit of the earth. Max Heindel states that if it were not for the influence of the vital body of Christ on the earth's vital body the earth would plunge out of its orbit. The mental body, the desire body, and the vital body of the earth naturally impinge upon and influence not only the earth's physical body, but they also interpenetrate and influence man's corresponding vehicles. The vehicles of the earth are changed by the thoughts and actions of man. And according to these changes do they become instruments for good or evil just as man's own vehicles are such instruments. Reason will not allow us to take any other stand. Metaphysicians know that if they keep their own vehicles in tune with the Christ vibration they remain impervious to adverse influences from the outside and are able to stand staunch amid world calamities.

As the sun moved on through Gemini, poliomyelitis spread northward into Kansas and Oklahoma and to Washington and Oregon, with isolated cases appearing in Connecticut and Illinois, until over three thousand cases have been recorded (October 1943).

There has been no conclusive evidence produced to prove the disease is contagious. Astrologers and metaphysicians, however, know that it is a karmic manifestation—individual yet connected with group karma, for no person can entirely separate himself or be immune to his race or family debts of destiny until he has *completely* mastered himself. Individually, the writer maintains that the horoscope indicates plainly those who are subject to this spine and limb-twisting malady. Man builds his own body life after life and the chart is the key to inherent tissue tendencies. He alone can rebuild and improve his body rendering it less susceptive to outside negative influences or he can demoralize and weaken it making it more open to adverse vibrations, whether they come from general cosmic influence or individual progressed aspects.

In dozens of charts inspected personally, and from the findings of other medical astrologers, we note the same general set-up as indicators of a possible appearance of poliomyelitis: the sun, ruler of the spleen, the organ of ingress of life force into the body, is afflicted in Aquarius, ruled by Uranus, the ruler of body ethers and the pituitary gland. Or the sun in Leo, ruler of the spinal cord, especially when adverse to Uranus on the Ascendant and similar aspects to the house of health and the sign of health, Virgo. Or again, Uranus in Gemini generally when at odds with the sun and Mercury or Neptune, ruler of the nerve sheath.

As most students are more or less familiar with our President's chart, let us have a glance at it from this angle. Mr. Roosevelt's sun is in Aquarius, adverse Uranus on the Ascendant, which rules the dense body. Uranus is almost exactly conjoining the rising sign. Other aspects augment the above indications, from Neptune and Mercury as well as Saturn. And the sign of health, Virgo, is rising. Everyone knows how he has worked with and to a great extent overcome his physical affliction, and how with true Aquarian instinct has helped thousands of others through the National Foundation for Infantile Paralysis.

Poliomyelitis (Greek for spinal cord inflammation) is really a better name, for this disease can and does attack

adults also. It is not so apt to twist the hard and brittle bones of the adult as it does the soft-boned child, but the stroke will leave partial or total paralysis of limbs and organic structures, just as it does in the infantile onslaught, where it also shrivels and prevents growing muscular tissue to properly develop. Milder manifestations of the same pathology can be seen in nervous breakdowns, neuritis, epilepsy, curvature of the spine, shock aggravated by battle field experiences and even in hypochondriacs. In short any physical abnormality rising from unnatural nerve chemistry and maldistribution, has its roots in the same ground, and the severity is in exact proportion to beneficial mitigating aspects.

Millions have been spent by the National Foundation of Infantile Paralysis to find a serum to inject into the body that would rout the virus and cure and prevent the disease, but to no avail. Monkeys, guinea pigs, and the Southern Cotton rat most recently have been killed by the thousands, but to date the only real relief has come from the "Kenny Method." Occultists know that the animal has twenty-eight pair of spinal nerves which key him perfectly to the lunar month of twenty-eight days and that the animal's development is directed by its group spirit and influenced by the moon's rays, while man who has thirty-one pair of spinal nerves is in harmony with the solar month of thirty-one days and works as an individual with the sun's influence predominating. Thus, animal experimentation cannot solve human pathology any more than one could apply the laws of animal life to the vegetable kingdom. For example, hormones from monkey thyroids are injected into old people to "rejuvenate" them. For a while (until the vital body of the animal gland has left the decayed organ) the essence gives these "youth seekers" a slight lift. Then they are "old" again. Nature has different laws in her different departments of life and they cannot be altered by the ingenuity of any scientist.

It is high time that scientists stop pestering and murdering our younger brothers, in quest of something that is not to be found there. Doubtless motives of these men are sincere and genuine, but why not work entirely from a natural standpoint. Especially since the "Kenny Method" has been the only successful thing the National Foundation for Infantile Paralysis has found. Why is it successful? Simply because *reasonable* methods are used.

Sister Kenny was a British nurse in Australia a few years ago. One day an army doctor handed her a case of poliomyelitis. The native child was having one severe spasm after another. The doctor did not know what to do, and neither did Sister Kenny, but she *tried*. Wool blankets dipped in hot water and applied to the affected parts gradually reduced the abnormal condition, and thus by "accident" an idea was born in her mind.

Afire with inspiration, her enthusiasm took her to America where she introduced into a Minnesota hospital the technique, which is used now by 3,000 physiotherapists and nurses throughout the land; and the need for Kenny technicians was never greater. The National Foundation for Infantile Paralysis is besieged daily from all parts of the country for this kind of help.

Here is a bird's eye view of the method employed. A wool fabric is dipped in boiling water and wrung almost dry. Then using it as a pack, applied to affected areas and changed every two hours. Neptune has dried and shrunk the nerve sheath causing the nerve flow to be spasmodic; furthermore, by working with the spasmodic, electric Uranus that planet which is charging the gas (nerve energy) with poison. The muscles contract and quiver for lack of life force and during this localized "rigor mor-

tis'' (stiffening) they may actually lose the power of motion and leave a useless limb. Indeed, if it strikes into the heart area, the whole body is apt to cease functioning. Now the moisture in the pack offsets the abnormal arid condition and the heat renders the nerves more flaccid and less shrunken. And as the flow increases in a more steady manner, the muscles begin to relax. The gentle manipulation of joints is employed, but massage is avoided, because of the mechanical damage it may do to nerve tissue, especially to the more superficial sympathetic system. The joint manipulation keeps the muscles pliable and ''calling for more food'' from the nerves. This kind of handling almost eliminates the use of opiates for the pain generally leaves in a short time.

We will not go into a discussion of older methods, which are pretty well known, except to say that splints, casts, and similar devices did little except to keep the bone straight in some cases. This was merely a mechanical device to combat the pull of a full-toned muscle against a sick, flabby one.

However, in all due justice, there is no doubt that the iron lung which induced artificial breathing in cases where the lung area was stricken, has at least saved many lives. Thus, as time marches on, doctors begin to realize they are making mistakes with animal serums and experimentation, because no results have been forthcoming. If and when this is understood, we may say that the animal has at least served some purpose to put man on the right track. For they do know that where fifty out of every hundred stricken children would be partially or hopelessly crippled for life and five to ten would die, under the old methods, now, since 1940, four out of every five treated by the ''Kenny System'' have completely recovered. The approximate forty who did recover formerly did it under their own power. And naturally the attack was mild. Physicians think that there are hundreds of mild cases never reported for every one that has been recorded.

The National Foundation for Infantile Paralysis is in full cooperation now with Nurse Kenny, and Dr. Don W. Gudaknust, head of the institution, is doing a grand work for humanity by such things as finding hard-to-get wool blankets for the work, etc. This nerve center of the movement is alive to the situation and doing its very best with this ailment, which bids fair to be solved as the Aquarian vibrations become stronger, for the disease is connected astrologically and metaphysically quite definitely with Aquarian conditions, and requires the Aquarian mind for solution.

(To be concluded)

Light

By DELLA ADAMS LEITNER

Light never fails; from that first moment when
God said, ''Let there be light'' its rays have shone
On His creation. In the darkest hours
That come to human minds, though all alone
In blackness, yet each one can truly say,
''The light is shining somewhere in the world
And it will shine for me again I know.
My faith can stand against all efforts hurled
To blind me and to cause my soul to doubt.
God's light is sure, His promises are true,
And is His own good time a shining path
Will be revealed. My part is but to do
His bidding as I work and trust and pray,
Knowing His light is certain as the day.''

Patients' Letters

Oregon, February 1944.

Healing Department
Rosicrucian Fellowship
Oceanside, California.
Dear Friends:

When I called upon you for help, I was suffering from a dilated heart which had reached the final stage of edema, leaving no room for the faltering organ to function. Regular physicians had declared my case beyond hope.

Almost immediately after sending in my appeal while sitting up in a chair, trying to keep breathing, and half in a stupor and half asleep from exhaustion, I experienced a strange but definite sensation as though some one had taken my heart in his hands and firmly but gently pressed it and molded it so that the valves began to function more completely. Following this sensation I was soon able to raise the congestion from my lungs; my heart began to have greater room to work, and after several weeks I was able to lie down and sleep with full assurance and confidence that I would awaken again.

It is with great pleasure that I add this, my experience, to the huge mass of testimonials to the wonderful work being done by the Invisible Helpers. May God continue to bless your efforts.

—*H.J.J.*

Washington, November 1943.

Healing Department
Dear Friends:

Sometime ago I wrote and requested that my name be placed on the Healing list, for help with a neuritic condition in my hip. Needless to say, I have felt better in the past two weeks than I have felt for a long time.

I should very much like to have my name left on the list, since I'm not up to par yet—but the improvement, both mental and physical, has been so noticeable that even my friends remark how much better I look.

My most humble thanks for this help—and I shall try to express my sincerity in my thoughts and actions toward my fellow men—I know no better way.

Sincerely and with gratitude,

—*S.C.C.*

Arizona, October 1943.

Dear Friends:

My eye operation is over and it was a success; no scar or no pain and eye is fine. Thank you for wonderful healing help. I felt fine and was not even nervous after it was over.

Doctors said it was a miracle, and how wonderfully I stood the pain.

Thank you for the help and may God bless every one.

Respectfully,
—*Mrs. D.A.*

Healing Dates

March ..... 3—11—18—24—31
April ..... 7—14—21—27
May ..... 4—12—18—24

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock *in your place of residence points* to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information address, The Rosicrucian Fellowship Oceanside, Calif., U.S.A.

SALERNO, which has been in the headlines in recent weeks, once before about a thousand years ago was in the limelight on account of its famous school of healing. The following is the counsel its faculty gave to Robert, son of William the Conqueror, in the year 1101:

"Salerno's school in conclave high unites
To counsel England's king and thus indites:
If thou to health and vigor would'st attain,
Shun mighty cares, all anger deem profane;
From heavy suppers and much wine abstain;
Nor trivial count it after pompous fare
To rise from table and to take the air.
Shun idle noonday slumbers, nor delay
The urgent calls of nature to obey.
These rules if thou wilt follow to the end,
Thy life to greater length thou may'st extend."

Children's Department

James' Gift

By MARGUERITE WALKER

IT was the afternoon of a warm June day. Miss Spratt was sitting in her garden in the shade of the great oak tree, when suddenly the gate swung open and in came her two little friends, Bob and Peter.

"Have you time to tell us a story?" asked Bob.

"Oh, please do," begged Peter.

Miss Spratt seemed to have an endless supply of stories and she was always glad to tell them to Bob and Peter because they were so attentive. As the boys settled themselves on the grass at her feet, Miss Spratt began:

"You have both heard the story in Sunday School about the miracle of the loaves and fishes, haven't you?"

"Yes," said the boys in unison.

"Well, this story is one I imagined about a boy the Bible mentions who might have been there when Jesus performed that miracle:

Long, long ago in a far away land lived a lad whom we shall call James. In those days there were no cars, buses, nor streets cars and the people walked from one place to another. It was not uncommon for them to join a group and walk for miles to some place of interest.

It was at this time that Jesus was going about the country, talking to the people about God, and healing those who were sick. Many people followed him; some because they loved him, others because they wanted to learn from him or be healed, and others went just to be with the crowd.

James had heard his parents and the neighbors talk of Jesus and the wonderful things he did, and wished that he too, might see this great man.

One morning as James sat before the house, some people passed and in their friendly way called to the young lad:

"We have heard that Jesus is nearby and we are going to see him. Won't you come along?"

James was delighted at the prospect of a journey and the possibility of seeing this man of whom he had heard so much. So he ran to his mother and asked if he might go on a holiday with the people from the village. His mother consented and hastily wrapped several barley loaves and two small fishes left from the morning meal, slipping them into James' pocket, well knowing that a small lad might get hungry before he returned home.

With a parting kiss and a joyful heart James ran out of the house and down the road to join the others. It was such fun to be off on an adventure!

All along the way others joined their party until the road was filled, and still they kept coming from every direction. Every one was talking about Jesus and what he had done. James was so thrilled and happy, that he never thought of being tired or hungry. And now, in the distance, they could see a gathering of people on the hillside. They hastened their steps to join them, for there was Jesus talking and teaching many things. The words of Jesus were so filled with wonder and interest that the listening crowd forgot about time and food.

But now, it was late afternoon and one of Jesus' disciples suggested that the people be sent away to get something to eat. Jesus said, "They need not go; it is far to their homes. We shall feed them here. Look among them and see how much food they have."

When James heard them talking about food he felt hungry and remembered the lunch his mother had given him. As he took it from his pocket he looked up and saw one of Jesus' disciples going through the crowd, speaking to each one. It seemed that the man was asking the people if they had food, but each one shook his head.

Was James the only one who had brought lunch? What should he do—spread out his few loaves and tiny fishes and eat before all that crowd? He was very hungry. While he was puzzling these questions, Jesus' disciple came up to him and asked if he might have the food to give to Jesus. James felt a sudden desire to cry. He wanted his lunch, and yet he wanted to give it, for hadn't the man said that it was for Jesus? So, without a word he handed the parcel of food to the disciple, then sat down relieved; for he was sure he had done what his mother would have wanted him to do. Then he heard the disciples telling everyone to sit down. When all were seated in groups on the green grass, James saw Jesus pick up his loaves and fishes and look toward heaven.

What was Jesus going to do with his lunch? James watched eagerly. Now Jesus was speaking words as he continued to look up—words that sounded somewhat like the prayer James' mother said at mealtime—a prayer of thanks.

A thrill went over James as he realized that Jesus was holding his loaves and fishes and giving thanks for them before that great crowd. Oh, how glad he was that he had given the food to the disciple! He didn't even feel hungry now, he was so filled with joy.

How surprised he was when Jesus broke the loaves and fishes and handed them to the disciples who in turn served them to the people—not to just one or two, but to *everyone*. Why, there was plenty of food for all! How could it be? James knew there were only a few loaves and two small fish in his package, and now just see—everyone in that great crowd was eating, and oh, how good it tasted. James was sure that food had never been so satisfying. He longed to hurry home and tell his mother and father about it.

When the people had eaten all they wanted, there was still food remaining; so they picked it up and put it in baskets so as not to waste any. Then Jesus sent the people away, for it was evening and time for them to go to their homes.

James joined the group going his way, but he was not the same lad who had left home that morning. He felt changed inside—such a warm, singing feeling. It seemed as though he were walking on air, his feet scarcely touching the ground. Never would he forget this day. Just to think that he had had something to give the great man, Jesus—something Jesus could really use. And though his gift seemed small, because of Jesus' blessing, it had increased until all could share it.

What a wonderful lesson and what a wonderful day, thought James. I shall remember to always give thanks for what I have, and share it with others.

As he said good-bye to his friends and entered the door of his home, he called, "Mother, I'm back." James' mother hastened to greet him. Surely her boy must be weary after such a long journey. But she stopped and looked at him with wonder. How happy he was, how refreshed! A new light shone on his face and all about him—it seemed to fill the room. And then, when he told her what had happened that day, she understood and was glad. She knew James was happy because he had given his best.

When Miss Spratt finished her story,

(*Continued on page* 190)

Echoes from Mt. Ecclesia

THIS month we decided to share with our readers some of the "echoes" reaching our ears from various parts of the world, echoes showing how the beauty and logic of the Rosicrucian teachings bring courage and new hope to people whose familiar pattern of life has been abruptly shattered, and whose future is uncertain and unpredictable.

✥

"Dear Friends:

When sending you herewith the last lessons of the Supplementary Philosophy Course, I want to thank you very sincerely for your help and your courtesy.

It is an antidote to the troubles and sorrows of war to be able to sit down and meditate upon the perfection of the Spirit. Thank you again. Yours in fellowship, T. G., Swansea, Great Britain."

"Kindly enroll me as a student of the Rosicrucian Philosophy. It sings through my being and sounds a responsive note in my every thought and deed.

—D.A.J., Ohio."

"The Rosicrucian Philosophy has helped me to keep balanced during these trying times. I'm trying hard (and you are helping me) to believe that good will at last come out of all this holocaust.—G.T.M., Rhode Island."

"Dear Friends:

How I enjoy the lessons! There is an expansion, a joy, a majesty which lifts me high as I write, so briefly, the answers. How beautiful the Plan, how masterly the exposition!

I have been led by devious paths, all beautiful, all beneficent, until at last I have found that which satisfies. I am very grateful. I pray that I may be a worthy aspirant, and in course of time, a true helper.—A. F., California."

"Dear Sir:

I have been studying the Rosicrucian Philosophy only a few months but the results are amazing. This seems the thing for me. It has shown me where my weaknesses lie which two years of Yoga and other philosophies and religions have failed to do. Where other systems have brought chaos this has brought order to my consciousness. Thanks to the institution, I am at last making definite progress.

Sincerely,

Sgt. N.W.H., U.S."

"Dear Friends:

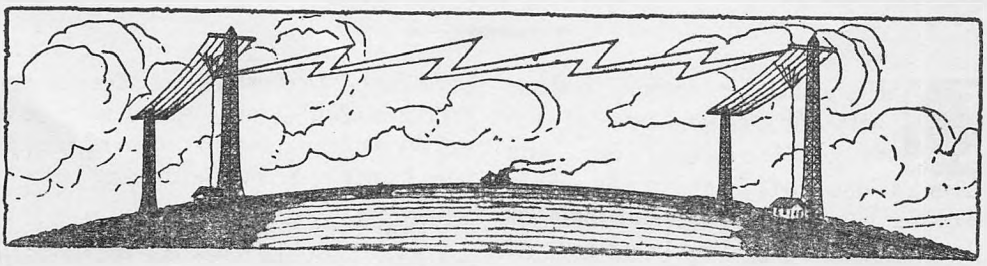
I am truly grateful for the privilege of receiving these lessons. They have been a wonderful and satisfying revelation to me. My only regret is that I failed to contact these teachings earlier in my life.—R.D.C., California."

✥

In lieu of news on Mt. Ecclesia, we will pass along the following poignant illustration of the fact that the sufferings and struggles of the aspiring soul become impelling power which will eventually enable us to release our spirit at will from its fleshly prison house into the glorious freedom of illimitable space.

The story is told of the kindhearted amateur who raised butterflies as a hobby. He was so touched by the difficulties they had in emerging from the cocoon that once, out of mistaken kindness, he split a cocoon with his thumbnail so that the tiny inmate could escape without a struggle. That butterfly was never able to use its wings.

Rosicrucian News Bureau



VISION, imagination and courage, writes Charles F. Kettering in a recent article, are the three qualities our young folks will need most as creative pioneers. The statement applies with equal accuracy to every Rosicrucian student, to every thinking individual. Through *vision* Mr. Kettering states, they will see things as they really are. Through *imagination* they will dream greatly of things that may be. Through *courage* they will act boldly to make their dreams come true.

To the friends of our Study Groups and Centers we want particularly to bring this message of courage. "There are two kinds of courage. One is a spontaneous explosion of aroused instincts to meet some sudden emergency; the other is steadfast and enduring against repeated failures and rebuffs. It's what boxers call 'the fighting heart,' the will to come bouncing back every time one is knocked down. All pioneers need that kind of courage.

"We should emphasize that virtually nothing comes out right the first time. Failures, *repeated* failures, are finger posts on the road to achievement. The only time you don't fail is the *last* time you try something, and it works. One *fails forward* toward success. . . . No one can say how many discoveries have been lost because the discoverers weren't tough enough to stick to their guns and make the world believe and accept."

Any comment on the above is superfluous; however, we urge all our faithful students to incorporate this courage into their lives, and renew their dedication to the service of humanity.

NEW YORK CITY, NEW YORK.
(73rd Street Center)

Our two New York Centers deserve applause for their inspiring efforts. In one of their recent Bulletins appeared this announcement:

"FELLOWSHIP IN PRACTICE

To further our efforts towards harmony and fellowship, the Midtown Center and the 73rd St. Center propose a monthly social, each alternating as host. The first of these gatherings will be held on January 8th at the 73rd St. Center. Do attend and help us make this a success."

There follows in their Bulletin an excerpt from Max Heindel's *Letters to Students,* a very pertinent and urgent message to the aspirant under the heading of Spiritual Stock-Taking.

NEW YORK CITY, NEW YORK.
(Midtown Center)

This Center reports election of officers, with Mrs. Veronica Johansen the new secretary. The retiring secretary expressed the Center's pleasure in their all-around progress.

The Rosicrucian funeral service was read for a woman whose will requested that her body be cared for according to the Rosicrucian method. "Her family seemed well satisfied," the secretary wrote us, "and were quite impressed with our faith in reincarnation and life after death. They confessed they were much relieved, through our strength, in the knowledge that she is still very much alive."

In the mundane subject of finances, our correspondent states they are now "out of the red" and can boast of a goodly sized bank balance. "We worked and prayed earnestly. It is most encouraging."

There is the formula for their success. They *worked* and *prayed*.

MINNEAPOLIS, MINNESOTA.

These faithful friends seem to be going through a difficult period, and we send them our cheering greetings and encouragement. These are harrowing times, as everyone knows, and we must not become discouraged at lack of attendance.

However, it is imperative that we personally exert every bit of our ingenuity in the spreading of our incomparable Teachings; we are in fact the custodians of a priceless heritage for all humanity. We earnestly hope the Philosophy class has been resumed by this time. We do not know all the details, of course, but wonder if you are sharing with your qualified members the responsibility of conducting classes. Max Heindel was very much in favor of having as many as possible participate in all branches of the Center work. A change of personnel is as vital as fresh air in a crowded room.

We hope that when suggestions begin coming in from our other Centers and Study Groups we may have some worthwhile ideas to pass along to you. As we have mentioned before, we are very much understaffed at present here at

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

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Headquarters, and cannot do many of the helpful things we should like to do for our spiritual outposts.

ROCHESTER, NEW YORK.

Comes again to Headquarters the cheery pink Bulletin of this Center, with a timely item which we shall quote as a good reminder to all:

Important Dates Ahead.

We are approaching the Lenten Season and the Spring Equinox when the spiritual forces of the Christ Spirit are most active and are most generally felt by humanity. These are days of preparation for the feast of Easter. Let us keep these dates in mind and guide our lives accordingly:

Ash Wednesday, beginning of Lent, February 23
Vernal or Spring Equinox, March 20
Palm Sunday, April 2
Good Friday, April 7
Easter Sunday, April 9

Probationers' Meetings:

Full Moon, Wednesday, March 8
New Moon, Thursday, March 23
Full Moon, Friday, April 7

CALGARY, ALBERTA, CANADA.

Our friends in the Calgary Center have had an interesting and busy month, judging from their report, with their three regular meetings a week, in addition to Probationers' and Healing services.

Faithfulness to ideals and persistence in effort, when accompanied by extraordinary sacrifice incident to these troubled times, make our service doubly important to and doubly appreciated by our Elder Brothers.

LIVERPOOL, ENGLAND.

A quarterly report from our Liverpool secretary states: "Our Center appears at a standstill these last four years; nevertheless we few who are able

to attend, do so in the hope, and with the sincere prayer, that the New Year will bring more and more seeking friends for spiritual enlightenment. God grant we may not be found wanting as active servants in His service. . . . We thank all friends for their loving and continued interest in our wee Center's activities."

Let us all send strengthening thoughts to our Liverpool friends, with a prayer that their steady Light and continued efforts may attract many souls who are seeking Truth.

KANSAS CITY, MISSOURI.

Our Kansas City friends started the New Year out with a change in officer personnel. Following are the newly elected officers:

President: Margaret North
Vice President: Vaughn Timmins
Treasurer: Clyde King
Secretary: Jeanette Mullinaux

The Board of Directors consists of the four mentioned officers, and Elmer Pugh; Margaret Hedman was appointed one of the Trustees.

The report ends on this highly optimistic note: "We in Kansas City are looking forward to the year, secure in the knowledge that it will bring opportunities for Service to us all, and hoping to meet these opportunities in the manner of true Rosicrucian students."

May God richly bless your efforts.



The crest of the hill trod
God;
In the valley nearby,
I.
My soul struggled upward until it was spent,
And God in compassion mercifully bent;

Thus now, wherever it be—
We.

—Contributed.

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Manuscripts Wanted

This magazine depends quite largely upon manuscripts sent in by our students and friends; also by those who are perhaps interested in other lines of metaphysical thought but are able to correlate it with the Rosicrucian Philosophy.

In past years we used only voluntary literary contributions. Recently, however, the Editorial Department announced cash offerings of from $5.00 to $15.00 each for articles and stories of 2500 words or more.

Judgment will be based principally upon suitability, but acceptable articles of greater length than 2500 words will be given a certain additional consideration due to length. Manuscripts should, if at all possible, be typewritten and double-spaced, and always upon one side of the paper only.

We want articles on occult, mystical, and religious philosophy and practical applications of same. All such articles must be in accordance with the Rosicrucian Philosophy but not necessarily a direct exposition of it. Also articles on the correlation of material to occult science.

Articles on the occult and philosophical principles of health and healing; also the bearing which diet and hygiene have upon such subjects.

Astrology articles, both those which illustrate the technical side of the subject and stories illustrating the application of Astrology to practical living.

Articles which show the connection of Art, Color, and Music with practical philosophy and its application.

Children's stories illustrating correct principles of life in simple form that the child can understand.

We do not accept articles on mediumship, crystal-gazing, hypnotism or negative forms of psychic development. We often find it necessary to make modifications in articles in order to adapt them to our needs. We accept manuscripts only subject to this provision.

Address: Editorial Department,

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California.

JAMES' GIFT

(*Continued from page* 184)

Peter said, "I sure wish I could have been there."

"I'd be very proud to give my lunch to Jesus," said Bob.

"Do you know," said Miss Spratt, "that there are many ways in which you boys can serve Jesus and help others just as James did? Whenever you smile, or whistle a tune, or do something kind, you are sharing your good with others. Many people are as hungry for love and joy as those people were for food. When Mother asks you to do something, and you do it willingly and cheerfully, you are giving your gifts to Jesus, just as surely as James did. Jesus came to teach us to love one another and to give freely. And now, I think it's time for two young men to be going home to supper."

"Yes-sir-ee, come on, Bob," said Peter as he jumped up, "and thank you for the swell story, Miss Spratt. We'll remember what you said about how we can give, too."

"Good-bye," called Bob, as he followed Peter out the gate.

THE CHILDREN OF ARIES

(*Continued from page* 169)

unusual contacts, and the awakening of new talents, or interest in occult or scientific subjects.

Saturn is also in Gemini at the present time where he will remain until about the middle of June, adding to the Arian's capacity for serious thought, concentration and study along practical lines. During his two and one-half year's stay in Cancer, which begins in June, Saturn will help the Arians to establish themselves in some particular line of endeavor.

Until nearly the end of July, Jupiter in Leo radiates a benevolent influence upon Arians. Later, he enters Virgo, which will bring benefits in matters of work and health.

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology, and Comparative Religions there without prejudice to their religious affiliations. Students may enroll with the Rosicrucian Fellowship on the very same basis. Our teachings, which aim to emancipate from authority of others by pointing the way to firsthand knowledge, are given by correspondence graded to suit the different classes of applicants. Upon request the General Secretary will send an application blank for enrollment to anyone who is not a *Hypnotist, or a Professional Medium, Palmist, or Astrologer*. Courses are available in the Rosicrucian Philosophy, Astrology, and Bible Study.

These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. However, the work is supported largely by voluntary offerings and students are given opportunity to help as the heart dictates and the means permit. In the measure only that they fulfill this moral obligation can they *really* benefit from our efforts in their behalf.

The International Headquarters of the Rosicrucian Fellowship is located on a fifty acre tract called "Mt. Ecclesia," a natural park of incomparable beauty with a view of mountains, valleys, ocean, and isles ranging in extent from 40 to 80 miles. It is an important center of spiritual healing scientifically applied to aid thousands all over the world. The salubrious climate of *Southern California* affords material help in recovery for those who visit the quiet little city of *Oceanside* which holds Mt. Ecclesia in its environs. Accommodations are available for those who may wish to spend some time at Headquarters. Rates are given on application. Healing services are held daily in the Ecclesia (Temple of Healing) to help all who have applied for healing.

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